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POETRY.

For the Churchman.

WHERE IS THE INTERPRETER OF SCRIPTURE?

We learn to prize that which is not of this earth; we long for revelation, which nowhere burns more majestically or more beautifully than in the New Testament. I feel impelled to open the original text—to translate for once, with upright feeling, the sacred original into my darling German. It is written: "In the beginning was the word." *Here I am already at a stand, who will help me on?*—Goethe's Faust, *Hayward's Translation, American ed. p. 44.*

—

Vain reasoner, how helpless art thou now!
How weak, despite thy mighty power of song!
O what a lesson dost thou teach us here!
True to thy poet's calling, from the depths
Of thine own soul thou givest us treasures—
Treasures of wisdom—the earnest longings
Of the troubled heart for heavenly truth.
But thou dost more. From thee we learn how vain
To seek it in our own wisdom—how weak
The mightiest, striving with rash boldness
To penetrate the awful mysteries
Which God hath taught. "Already am I stopped—
Who, who will help me on?" Well may'st thou ask,
And strange might we well deem it—passing strange—
Were there no answer.
Hadst thou further searched
That blessed Word, thou wouldst have read of one
Who asked, like thee, "How can I understand
Except some man should guide me?"* And to *him*
There came a guide—a truthful guide—sent
By that Spirit, whose breathings had inspired
The words he read. In lowliness he asked,
And faith, and he was heard, and God vouchsafed
The guidance which he sought. And it had been
With thee as with that faithful Traveller,
Hadst thou with him sought Truth in lowliness.
Once I was fain to ask, in doubt like thee,
"Who, who will help me on?" For I am weak—
The truth is wrapped in mystery—and men,
Each for himself, explain the Word of God
By their own private fancies: who will guide
And lead me in the narrow way—the way
Of Life? Shall I look for inspiration
From Heaven? Will God vouchsafe to me alone
The boon he has not given to others?
When the Ethiopian pondered well
The Prophet's words, and prayed that he might know
Their meaning, did the Spirit come to him?
Did He not send a Teacher commissioned
For the task? So did it happen to me:—
As thus I mused, I found a guide—empowered
By Him to teach His Word—to keep for Him
The treasure of His Faith, and to expound,
In His great name, its hidden, awful truths.
With a Mother's gentle hand she led me
"Along the star-paved way of Truth;" with her
I walked in peaceful meads;—good heed I gave
While she explained "things hard to understand,"†
As she of old hath taught. As I listened,
Notes of sweetest music thrilled my rapt soul,
And with a gladsome, thankful heart I sang
Glory to Thee, O Lord! Glory to Thee
For Thy Blessed Gospel, and Thy Holy Church!

* Acts 8: 30, 31.

† 2 Pet. 3: 16. "In *all his* (St. Paul's) *epistles;* * * * in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other Scriptures,* unto their own destruction."

A LETTER TO THE RIGHT REV. FRANCIS PATRICK KENRICK,

Roman Bishop of Arath, and coadjutor of the Roman Bishop of Philadelphia, in answer to his Letter on Christian Union, addressed to the Bishops of the Protestant Episcopal Church.

BY JOHN HENRY HOPKINS, D. D., BISHOP OF THE DIOCESE OF VERMONT.

Right Reverend Sir,

More than five years have elapsed since I published a volume on the Church of Rome, addressed to the Roman Hierarchy, which was honored by an elaborate answer from your pen. To this it was, doubtless, expected that I should have made some reply. The custom of theologians, the desire of friends, and the sense of my own personal obligations to truth and consistency, all pointed to the duty of perseverance in the enterprise which I had undertaken. But it was the will of Divine Providence that I should be led through a long and weary track of disappointment, loss, and trial, which commenced soon after the appearance of your book; and during this painful and afflicting course, I had neither time nor inclination for the labors of controversy.

Meanwhile, however, I beg you to believe that you were not forgotten. At intervals, throughout this whole period, my thoughts recurred to the work which lay before me; and although it was impossible for me to know at what time it might please the Supreme Disposer to grant me the opportunity to resume it, yet I was unable to discern any reason why I should relinquish the task, or doubt the propriety of its prosecution, at some future and more propitious season.

But had I been willing to lose sight of the object which had occupied my mind so long, your letter of the last year, addressed to all the bishops of the Protestant Episcopal Church, must have reproved my inconsistency. In that communication, you allude distinctly to my humble volume, and mention your own reply, with the expressive remark, that your treatise "*had not been noticed.*" You also state that my book concluded with "*overtures for union,*" an assertion which presents my argument in a light, never intended by its author. I did, indeed, refer to projects for union, entertained by good and wise men in Europe, long before our time. And I took the liberty of urging upon the Roman Hierarchy the duty and expediency of reforming the novel and erroneous tenets of their Church, and thus seeking a union based on the true ground of apostolic and primitive catholicity. Of any other union than that which should result from the return of the Church of Rome to her own original purity, I had no idea; and I must be permitted to doubt whether any impartial reader would be likely to infer that I was making overtures for union in a work, the whole strain of which, if I do not greatly mistake, shows how totally impracticable such an attempt must be, so long as you retain the objectionable features of your modern system.

The most important part, however, of your letter, is that in which you speak of "*the retrograde march of controversy*" in England, produced by the publications familiarly known as the "Oxford Tracts." The tone of these tracts, as you say, "*has found an echo on this side of the Atlantic; and some appear willing to follow whither they are led by their Oxford brethren, even though it be to Rome.*"

In consequence of this supposed fact, you invite the co-operation of all our bishops—myself being, of course, included—in the work of effecting a reconciliation with the Church of Rome, which you style "the parent Church" of England. And after setting forth, in very just and eloquent terms, the advantages and desirableness of Christian union, you say that you do not think discussion, either oral or written, the most likely means to attain it. Instead of this, you recommend us to study the books which have been published already; especially Milner's "End of Controversy;" and after we shall have thus been prepared to admit "*the unerring authority of the Catholic Church,*" (meaning, I presume, the Roman branch of it,) you assure us that "*the union would be easily accomplished.*"

It is not to be denied that the process you have laid down for us combines several advantages. It would be exceedingly simple, very short, and totally unincumbered with any appendages which could give trouble to the Pope, or to the Roman Hierarchy in this country. The only objection to it is its extravagance; which, truly, is so great, that some of my colleagues have thought it must have been intended as an insult. For you cannot be ignorant of our system of divinity—the Thirty-nine Articles which we inherit from the Church of England. You know that these are, for the most part, expressly directed against the errors of the Church of Rome. You are also aware that the doctrines of the English reformers were of such solemn obligation in their esteem, that sooner than retract them, they willingly embraced the only alternative which the Church of Rome thought fit to offer—the fires of martyrdom. And do you really imagine that these Articles, and the affecting history connected with them, have lost their importance in our eyes? Are we not bound to maintain them by our very vows of ordination? And can you seriously think that we should be ready to give them up, if, to the supposed influence of the Oxford Tracts, we only add the perusal of Milner's End of Controversy?

For my own part, however, I am not willing to believe that you intended an insult by your proposition, because I deem it more honorable to your principles and to your official standing to receive it as an expression of kindness and good will; however necessary it may be to make allowance for a certain measure of mental hallucination, in order to justify the terms in which you have communicated your fraternal wishes. And yet I must frankly acknowledge that your address seems hardly to admit of so favorable an interpretation, when I consider the argument presented on its fourteenth page. For there you tell us, that *an impulse has been given to the religious mind which we shall find it impossible to check, and difficult to resist; and if we pass not speedily with our adherents to the camp of Catholicity,* (meaning what we call Romanism,) *there is every appearance that numbers may break from our ranks, and without us,* "*rally under its glorious banner.*" The motive here held out to us, is evidently not intended to operate on our candor, or our love of truth; but simply on our fears of losing influence with our people. We must come over to you, along with our flocks, lest they should desert, and go without us! Truly, Right Reverend Sir, this passage leaves me at a loss to understand what you think of our honesty, or what we should think of yours. If we were capable of being influenced by such an argument, our addition to your ranks would hardly seem to afford you any just ground for congratulation. And if, notwithstanding, you could rejoice over a set of converts who merely came to prevent their people from leaving them, would it not seem to prove that the grossest hypocrisy would be welcome, provided it added an outward proselyte to the Church of Rome?

I waive all this, however, in order to bring the matter to a plain and distinct issue. You invite us to desert our principles, abandon our functions, and destroy, so far as in us lies, the whole work of the Reformation, in order to enjoy the privileges of union with you. And this you ask us to do, without even the formality of any previous discussion; in the belief that your extraordinary invitation is fully justified by a supposed change of sentiment, of which the Oxford Tracts are taken as the index. Unhappily we find that you are not alone in this strange misapprehension. A large proportion of our Christian brethren, of various sects, have, of late, repeated the same allegation. And we stand in the very peculiar position of a Church, the doctrine, government and worship of which have undergone no serious alteration, since the good hand of God, in the sixteenth century, restored them to their primitive and Scriptural form; and, which, nevertheless, is confidently said to have become, within a few years, so different from herself, that her very bishops are scarcely able to recognise their own identity!

Now, supposing that you are sincere in your professions—of which I should lament the necessity of expressing any doubt—I consider myself, as one of those whom you have addressed, solemnly bound to take the most direct and open course to dissipate the error. And with this view, I hereby invite you, together with as many of your Episcopal brethren as you may think fit, to a public discussion of the whole controversy between our respective Churches, in which it may be shown whether we have, in a single article, shifted our theological position from the ground which our forefathers defended; and in what respects, if in any, the relative aspects of our several communions have been changed.

My own confident persuasion with regard to the matter is, that the changes in points which properly belong to theology, will be found to have been from Rome towards us, rather than from us towards Rome. In questions of a political character, indeed, I grant, that on the other side of the Atlantic, the Government of Great Britain has made some important concessions in your favor. The perfect toleration extended to your priesthood by the laws of the land—the admission of your people to an almost complete equality with the members of the Establishment, in their eligibility to Parliament and other civic honors, from which they had been, for centuries, debarred—the liberal pecuniary support bestowed upon your college at Maynooth, together with certain grants in the colonies, and the deference paid to your principles in the system of Irish national education—all these do assuredly bear witness to a very serious improvement in the temporal circumstances of your Church; and have probably been more operative in giving peculiar importance and influence to the Oxford Tracts, than most persons have suspected. But what have such changes to do with the question between you and ourselves? Descended as we are from the Church of England, with regard to our Episcopal succession, our doctrines, and our liturgy, you are perfectly aware that we have no affinity whatever with her political connexions. We sympathize with her, most truly, whether it be in weal or wo; and we await, with deep solicitude, the ultimate result which these political changes may, possibly, produce against her. Thus far, however, I deny that there is any proof of a vacillating, compromising, or time-serving spirit exhibited amongst her spiritual rulers. Her bishops have, for the most part, spoken in terms of strong rebuke against those features in the Oxford Tracts to which you have referred with so much triumph. Nay, those very Tracts themselves bear a clear and decided testimony against the innovations and corruptions of your modern system. And so far has the Church of England been from co-operating with the Government of England in your favor, that a more energetic series of movements against you could hardly have been expected under any circumstances; predicting, as I should view their bearing, a result, the very reverse of that which your letter seems to anticipate.

Hence, so far as I have been able to read the page of recent events, they seem to indicate no possibility of union, even in Great Britain, unless it be through the salutary influence of the Church of England upon the Church of Rome, reviving the memory of your own original system, and thus inducing you to retrace your steps, until you arrive at the standard of primitive and scriptural integrity.

This is the "retrograde march," which would be truly effectual; and for union produced on such a principle, I would fervently pray. For I am far from desiring the destruction or the injury of the Church of Rome, or of any other branch of the Church Catholic, or universal. It is the train of your modern additions, corrupting, if not altogether neutralizing the true Gospel of Christ, which I am bound to oppose; and in so doing, I think myself acting not as the enemy, but as the friend of your real interest. I am perfectly sensible, indeed, that no effort of my slender ability can hope to weaken your allegiance to your peculiar government and doctrines. On that score, I have nothing to expect, and therefore I feel secure from disappointment. But however conscious I may be of this, it seems none the less imperative on me to repel the charge of apostacy from our own faith, in the open light of day; and to disabuse the credulous majority amongst our sectarian brethren of the popular error, that we are false to the great principles of the Reformation. These benefits, at least, under God, I should venture to expect from the discussion which I propose to you; and if nothing more should be attained on my part, I shall not think that my labor has been spent in vain.

It may be proper to add, in strict justice to others, that this invitation is given on my individual responsibility, without any conference or communication on the subject between myself and my brethren. And in justice to myself, permit me to say, that the temper in which it is given, if I know my own heart, is the sober and humble temper of duty to the Catholic Church of Christ, as "the pillar and ground of the truth." In learning, in talent, in eloquence, in logical dexterity, in all personal qualifications for controversial discussion, I question not your superiority. But I firmly believe that the truth is with us, and to the favor of God in behalf of that truth, I trust for the result. It is not, therefore, from any vain confidence in my own humble abilities, that I desire to hold a public disputation on this momentous subject. Nor is it from any predilection either for controversy in itself, or for the oral method of conducting it. My sole design is to "*contend earnestly for the faith once delivered to the saints,*" in that mode which seems best adapted to the habits of our age and country, in order that the religious community at large may have a fair opportunity to apprehend aright the real difference between our respective creeds, and thus be induced to acknowledge our true ecclesiastical character, which is now so seriously misunderstood, and so grossly misrepresented. As to the style in which the proposed discussion should be carried on, I presume that the official rank and age of the parties, afford an ample pledge of all due regard to the laws of Christian urbanity and decorum. The weapons of declamatory invective, keen irony, and acrimonious sarcasm, I leave to those who understand and approve their use. In my opinion, the subject demands a very different kind of rhetoric. I do not believe that "ridicule is the test of truth" in any thing, least of all does it deserve to be so esteemed in the defence of religion. Alas! the questions to be examined are too grave for wit, too solemn for levity. For in connexion with them, I am compelled to charge upon your Church the sad necessity of the Reformation. Had Rome continued pure, I see no reason to doubt that all the world might now be rejoicing in the peace and unity of the Gospel. And, therefore, convinced as I have long been, that the distractions, and heresies, and schisms, and infidelity, which form the manifold opprobrium of Christendom, have sprung from the deplorable errors, doctrinal and practical, of the Church of Rome, I cannot approach the discussion of those errors in any other spirit than that of sorrow and humiliation.

I have only to say, in conclusion, that should you accede to my proposal, the place and the time can be arranged to suit your convenience, and the rules of the controversy may be readily settled, according to the established maxims of propriety and order.

Meanwhile I remain, Right Reverend Sir, with great personal consideration, your friend and servant in Christ,

John Henry Hopkins,
Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Burlington, Vt., St. Stephen's Day, 1842.

PRAYER.

When we pray, let us not be as the hypocrites, making a show; nor use vain repetitions with the heathen; let us compose ourselves, and kneel down quietly as to a work far above us, preparing our minds for our own imperfection in prayer, meekly repeating the wonderful words of the Church, our teacher, and desiring with the angels to look into them.

COMMUNICATIONS.

For the Churchman.

A CHURCH RITE IN ENGLAND.

CONFIRMATION IN A RURAL DISTRICT.

—

The young-ones gathered in from hill and dale,
With holiday delight on every brow:
'Tis passed away; far other thoughts prevail;
For they are taking the baptismal Vow,
Upon their conscious selves; their own lips speak
The solemn promise. Strongest sinews fail,
And many a blooming, many a lovely cheek,
Under the holy fear of God turns pale,
While on each head his lawn-robed Servant lays
An apostolic hand, and with prayer seals
The Covenant. The Omnipotent will raise
Their feeble souls; and bear with *his* regrets,
Who, looking round the fair assemblage, feels
That ere the Sun goes down their childhood sets.

Wordsworth.

—

A small Gothic chapel, with its Anglo-Norman tower of gray stone stood before me, together with a range of mouldering cloisters, covered with hoary lichen; and wherever this vegetable vesture was not perceptible upon the remaining portions of crumbling tracery, the eye detected as many tints and weather strains as are commonly seen upon the surface of a piece of verd-antique marble.

The gadding tendrils of the glossy ivy, clasped the broken fragments of the moss-covered stones that lay scattered at my feet, whilst the entire spot was environed by the thick foliage of overhanging trees and shrubbery: here were

"Groves and cooling vales,
Grottoes and bubbling brooks, and darksome dales;"

over which the cheerful morning sun spread a soft and magical tint of beauty; as if to remind the spectator of earth's primeval innocence and holiness, when the incense from the first altar ascended to heaven, together with the pious orisons of righteous Abel.

I heard no sound of human life, or human footsteps, as I wandered leisurely beside the shattered cloisters, or peeped in at the chapel window, and I began to fancy myself "monarch of all I surveyed;" when lo! a female form advanced suddenly from amongst the ruins, whom at the first glance I mistook for a Gipsy girl; for she possessed all the exterior characteristics of that peculiar race, both in features and costume. Her complexion exhibited the tawny, sun-burnt hue of a child of the tent and the forest, whilst her dark eyes and raven hair—twisted with true Asiatic negligence under a straw bonnet—together with a scanty, scarlet mantle, thrown carelessly over her shoulders, completed her striking resemblance to that dusky community.

I expected, therefore, when she approached me, to be accosted in the usual impromptu and voluble language of those Sibyls. She possessed no skill in palmistry, however, and claimed no relationship with the tawny tribe, but volunteered to conduct me over these venerable ecclesiastical remains, if I was disposed to accept her services in the capacity of cicerone. I could not well resist the application of such a picturesque looking guide, and was accordingly escorted over the Priory demesne by this imitation Meg Merrilies and her romping attendant—a marvellously sagacious Irish wolf-dog.

I know not if it was owing to the peculiar softness and exhilarating perfume of the morning air, the dewy freshness of the quiet landscape which gladdened the eye, or the solemn association of this holy place; but it appeared as if the heart and mind felt an inward tranquillity and elevation, which seems indeed to be indissolubly connected with consecrated ground. And there is something peculiarly touching, nay eloquent, in these ecclesiastical ruins; these fragments of elaborate and costly fanes of old, these majestic remembrances of the past, of which nothing now remains but the fretted and fallen arch, the tottering shaft, and the grass-grown aisles and neighboring burial-places, but over which still reigns the impressive sanctity of death. Yes, the ashes of many renowned and pious personages sleep quietly within the precincts of these hoary edifices, and to this hour attract the thoughtful pilgrim to their ancient sepulchres.

During our ramble over these ruins, my guide related several remarkable legends connected with the foundation of this Priory, which are current in the neighborhood, and of course considered authentic; yet as I believed them to be rather apocryphal, I refrain from reciting again. For however unexpectedly and pleasantly a traveller may be detained or diverted with the wild stories and traditions of a rural district where he happens to sojourn, he may not perhaps find equal indulgence at the hands of the matter-of-fact reader, who questions the veracity of every unimportant or remarkable disclosure. But there was no need of resorting to fallible or questionable authorities for interesting historical reminiscences to enhance the charms of the scenery around me; nor did these ruins require any additional attraction beside their veritable and touching story, or their picturesque situation—embosomed in this pleasant vale—to fill the mind of the beholder with quickening, yet tranquil remembrances.

A most agreeable hour passed rapidly away in rambling and listening to the tales of other times, which had their origin in the vicinity of this rural territory. The charming site of these once extensive fabrics, commanded snatches of beautiful scenery that gratified the eye in whatever direction the spectator saw fit to look. There were green valleys on one side, dappled with clumps of beautiful elm trees, with smiling cottages peeping through openings in the dense foliage. There was a hawthorn hedge which lined and indicated the winding road that led to the neighboring market-town, whilst a little further beyond a jutting eminence—crowned with ancient oaks—might be seen the towers of a venerable cathedral, upon whose turrets and pinnacles the morning sun was flinging a golden gleam of light. A sweeter vision of art and nature, piety and repose, could not well greet any traveller's sight. I could not for a long time divest myself of the idea, that I was gazing upon some scenic representation, or some well designed picture, in which every object was so disposed as to produce the most pleasing and enchanting effect upon the beholder's mind, and thus lead him to dream of haunts of ideal attraction. The scene, however, was a reality—a modicum of this green and beautiful earth and man's perverted heritage; and it seemed indeed consecrated, as I looked upon that ancient fane with its fretted tracery and sculptured walls, rising in the distance with its emblems of Christianity clustering around it, and pointing out with silent eloquence the unerring path to heaven.

It lifts its forehead in the lucid air;—
Sweet, o'er the champain, sound its sabbath bells,—
Its roof rolls back the chant or voice of prayer.
Anxious we ask, will heaven that temple spare,
Or mortal tempest sweep it from its state?
Oh! say—shall time revere the fabric fair,
Or shall it meet, in distant years, thy fate,
Shattered, proud pile, like thee, and left as desolate?

Rev. W. Lisle Bowles.

Impressed by these involuntary and sympathetic thoughts, I continued to gaze at the distant prospect—including the time-honored cathedral—from this secluded spot with much delight. For I took great pleasure in watching the peculiar and shifting lights and shadows that played about its Gothic windows and towers so beautifully this fine morning. Whilst I was thus engaged in studying the scene before me, my attention was suddenly arrested at the sight of divers small bands, or processions of villagers, issuing from the several roads that led to the western door of the cathedral, and into which they finally entered. Presently the bells began to chime out a sacred melody from that ancient belfry, whilst fresh bands appeared in sight trooping forth from different avenues and by-paths at this holy summons. And now the openings amongst the hawthorn hedges and thickets near by, revealed the holiday dresses of boys and girls, pressing onward toward this holy edifice with youthful alacrity. This unusual gathering of juvenile regiments, betokened something about going forward at the sanctuary, and of course excited my curiosity to learn the particulars; so I turned to my fanciful guide for information concerning this sudden irruption of neatly dressed and fresh looking villagers.

I addressed myself—I repeat—as I thought, to my Gipsy-looking guide; but on glancing around me I found she had disappeared. After hunting about the grounds for some time, I discovered at last the object of my search on the borders of a neighboring stream. Her vagrant dog, it appeared, had scampered off, that he might indulge in his favorite revel, which was to plunge into the flood hard by and bring a water-lily from the opposite shore to his mistress. As I approached the margin of this dimpling current, he had just landed on the banks of the river dripping wet from his morning bath, but exhibiting a beautiful flower as a trophy in his mouth, which he presented to his kind mistress and inseparable companion. I was greatly diverted with this scene, and after the two friends had got through with their mutual congratulations and expressions of fidelity and affection, I proceeded with my inquiries:

"Can you inform me what particular festival or occasion it is that causes so great a gathering of children which I now see making for, and entering yonder cathedral porch?" said I, addressing the girl.

"Yes, it is a great observance in these parts; it is confirmation-time; you should walk over to yon cathedral and look at the ceremony, for it does not happen every day."

"I suppose some of those little processions which now line the road side come a considerable distance to attend this rite?"

"Yes, for miles round the country. The men that you see heading the boys, are the village schoolmasters: and look how orderly they make them enter the Church. There goes a party of girls now along the road with their schoolmistress, who have walked a good three miles, to my certain knowledge, this blessed morning, and yet there is neither dust nor soil upon their nice clothes. How pretty their white frocks, straw bonnets, and pink ribbons look among the green hedges!"

I thought so likewise.

My guide now became more voluble in speech and interested in gazing, as each successive party came in sight, or defiled in regular order around the base of the cathedral, and finally disappeared like shadows beneath the great Gothic door-way. Anon, some venerable figure in clerical costume, and attended by his respective charges, would emerge from a hidden nook, and glide into the sanctuary, and again be succeeded by rural maids and matrons in their best attire. Now a group of sturdy yeomen, with their scarlet waistcoats attracting the sunshine, would diversify the scene, and by their presence give indication of the interest they felt for their children, who were the chief objects of concern in this holy ceremony. Every age, rank, or condition in life, however, appeared to be emerging from hamlet, villa, and cottage, to attend church, and they severally presented a diversified array of dresses, manners, and figures, no less Christian-like than picturesque. There is no earthly picture that can be presented to the traveller's sight, so lovely, so intimately connected with tender emotion, or fraught with such wholesome and pleasurable recollections, as that of Christians engaged in performing a sacred duty or vow. The mere gathering together of youthful parties from hill and dale at a certain period of time, to take upon themselves their baptismal obligation, carries with it a solemn and memorable interest. Particularly so are such pious rites considered in the rural districts of England, remote and shielded, as some of them are, from the contaminating influence of cities, or manufacturing towns. And the primitive customs appertaining to the Anglican Church appeared to be observed here in all its pristine simplicity and beauty. For confirmation is affirmed, in the sixtieth canon of that venerable body, to be "a solemn, ancient, and laudable custom in the Church of God, continued from the apostolic times." I needed not, therefore, any further advice or hints from my friendly guide, to stimulate my curiosity, for the purpose of witnessing so interesting a spectacle as that which was now about to take place in yonder ancient temple.

For what are earth's most gorgeous and glittering pageants compared with sanctified and holy services and sights like these? What should attract and interest a stranger in a strange land, like the consecrated atmosphere of soul-elevating and hallowed assemblies? He should not linger apart from them, when they greet him on the way-side, and refresh his memory with pleasant reminiscences of pious times—times when devout and ancient worthies of the Church, now gathered to their everlasting rest, smiled to witness similar gatherings of the flocks of Christ around the sacred altars of their native land.

Such incidents and scenes appeal to the purest and holiest impulses of the human heart—they speak to the pilgrim in the universal and intelligible language of lovely Christianity; and cold and insensible indeed must be that nature which is not aroused and kindled with salutary thoughts, by coming in contact with such affecting and beautiful ceremonies. Then indeed do earth's harmonies charm and quicken his sentient spirit—then do sunny spots and holy edifices gleam upon his ardent gaze: for, from whatsoever clime he may have journeyed hither, he remembers the truly Catholic and beautiful sentiment of another, that "We are all one people when we come before the altar of the Lord."*

It was with these feelings awakened in my mind, that I set out for the cathedral. I crossed an old stone bridge that spanned the willow-fringed and diminutive stream, a little below the spot where I had been musing upon the interesting rite of the Church and the festive looking scene around me. I had taken but a cursory view of the extensive ruins which I was now leaving for the present, as it was my intention to revisit them anon. My walk, it may be inferred, was not a solitary or silent one. The road-side was enlivened and made cheerful with the hum of youthful voices and the irrepressible patter of human footsteps hastening to tread the solemn aisles of the adjacent sanctuary. There was almost every variety of costume and countenance perceptible amongst this rural throng, yet the eye could not detect a single deviation from the established rules of decorum in their manners, or want of neatness in their apparel. The fashion of some of the boys and girls' clothes, it is true, were rather antiquated, being the prescribed dress, doubtless, of some venerable foundation; but these deviations only served to diversify the picture, and to lead the mind of the beholder back to remote times, when the hand of piety and patriotism gave a noble impulse to religion and learning. The various groups of women—also journeying churchward—exhibited the healthy, blooming air of country retirement and exercise. They reminded me of their cottage homes and habits, associated as they were with smiling vales and hamlets; whilst the fragrant nosegays which some of the girls displayed about their persons, seemed to relate many little histories of innocent joys and home-bred affections which are so intimately connected with domestic and rural life. D.

(*To be continued.*)

* Sir Francis Palgrave.

For the Churchman.

"THE RECEPTACLE OF THINGS FORGOTTEN."

Please to stir up that sleepy fire. How very hard it storms! Now, my dear, let us look over that file of old letters. Stop, though; there will probably be no interruptions this untoward evening, so I will improve the opportunity to look into "the Constitution and Canons." That pamphlet is very dusty. Not very singular, either; hasn't been looked into, more than a year. Great negligence on my part. "Constitutions and Canons" deserve to be read as often as that, or else learned by heart. "Ignorantia legis, neminem excusat." Wonder how it is with the clerics generally; fear they do not know the decrees; fear they are not prepared often "to give a reason."

But let us read.

"Canon 28. Of parochial instruction. The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures, and instruction, be diligent in informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church."

Let me read that again and aloud. Had entirely forgotten there was such a canon. Singular, that I have been in the ministry twelve years—all that time called myself a sound Churchman—have been at much trouble to organize and sustain a good Sunday school—have had teachers' meetings, Bible instructions, and urged teachers to be faithful—and yet withal have overlooked *my own duties,* and contrived to shirk them off finely from my own shoulders.

Canon 28th! A dead letter, at least in my practice. The poor children hardly know the meaning of "Doctrines, Constitution, and Liturgy." Or if they do, the fault is not mine.

Let me look at my ordination vows: "Will you then give your faithful diligence, always so to minister the doctrines and the sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church has received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same? Answer. I will so do, by the help of the Lord."

I weigh myself in the balance, and find the Mene, Tekel, Upharsin. Is the Sunday school system a grand fallacy? A scape-goat to carry my own sins away, out of my sight? A great labor-saving machine for the clergy? It is true we spend much time in Bible classes, to qualify teachers for the task, but on looking at the Canon 28, I have some misgivings about the *lawfulness,* not to say propriety, of committing the work to the hands of teachers, many of whom have but the most imperfect knowledge of "the doctrines, Constitution, and discipline." Grant that the duties of the clergy are arduous sufficiently, without the extra charge of the religious instruction of the young. May not some of the self-assumed duties give place to such as we have *vowed* to perform? Clergymen evidently step aside from their office, sometimes, to engage in *labors,* not duties, that they are not bound to undertake. The authorships, the lyceums, the academies, professorships, all offices not strictly clerical. I find no fault with them, only so far as this, that many *having cures* plead *pressure of engagements* for dereliction of duty, some of which engagements might well be dispensed with till they have prepared their "catechetical lectures and instruction to inform the youth and others, of the Doctrines, Constitution, and Liturgy of the Church."

Well! let us shut up "the Constitution and Canons" for the present. That catechetical lecture must be prepared, not by the superintendent of the Sunday school, nor by the excellent teachers thereof, but by me, the pastor. Only so, can *my* ordination vows be redeemed, if I understand Canon 28th.

"Watch that man; he is growing Church-crazy." "Would not such a course interrupt the present system of Sunday schools?" "That would be a very *unpopular* measure." "Popery, popery, popery!!" "Clerical arbitration." "Priestcraft." "Going back to the dark ages." Well! Vows are vows—Truth is truth, and,

Laus Deo, the Church is the Church—and I believe, for my part, considering I promised to comply with Canon 28th, I will endeavor "to instruct the children in the doctrines, Constitution, and Liturgy of the Church,"—that, let people cry what they will, the children shall be trained "in the way they ought to go," in the good old paths of mother Church.

Truly, H. L. F.

The editor accepts the offer of a few more articles in the same vein.

For the Churchman.

To the Rt. Rev. PHILANDER CHASE, "*once of Ohio, now of Illinois.*"

BALTIMORE, Jan. 16, 1843.

Rt. Rev. and Dear Sir,—

I have just read the very remarkable letter which you have done me the honor to address to me through the columns of the public press. And, although much engaged in the more important and congenial cares of parochial duties, snatch a moment's time to forward you my answer. My impression is, you cannot have read the Sermons to which you refer, but must have penned your communication from hearsay or rumor. I will therefore take the liberty of forwarding to you the publications alluded to, and will also add the farewell sermon of the late rector of Christ Church, Baltimore, which is understood to have been the innocent occasion of all that has occurred.

Rt. Rev. Father, are you aware that you put words into my mouth which I never uttered, and then rebuke me for saying what I have never said? You accuse me, for instance, of saying without any qualification, "I am no priest, and have no more authority than my lay auditors." Again, you appear to accuse me of "throwing my office, as an ambassador of CHRIST, as nothing worth, before a sinful world," and having assumed as facts, what have no foundation in any opinions held or advanced by me, you proceed to utter most severe language, observing, "If I were of this mind, (and your language authorizes me to believe that you are so disposed,) I should respectfully request you to transmit, or rather to remit, your letters, testifying that I had been the humble instrument of admitting you to the order of priesthood."

Now, Rt. Rev. and very dear Sir, where is your canonical authority for thus publicly arraigning me? Are you not interfering with the rights of my own bishop, and violating the order of the Church by thus publicly censuring a presbyter not subject to your jurisdiction?

According to Canon 5th of 1835, it is declared, "Every minister shall be amenable for offences committed by him to the bishop, and if there be no bishop, to the clerical members of the standing committee of the diocese *in which he is canonically resident at the time of the charge.*" As I have not the pleasure of a residence in Illinois, where is the warrant of law for the menace contained in your language? The mail was open to you, and from time to time, in carrying forward your various plans of usefulness, you have favored me with private letters. Would it not have been more in keeping with the assurances of your personal regard to have given me your counsel, or even your rebuke, in the form of a private letter? Instead of this, your manuscript must have been addressed to no less than three of the public papers of the Church, and thus seems to evince a desire to wound and lacerate my feelings to the utmost. Strange evidence this that you are as "good a friend as I have on earth."

And now, Rt. Rev. and dear Sir, although I utterly deny your authority thus publicly to censure me before the eye of the whole Church, and can see no personal friendship in the manner in which you have thought proper to address me, yet, actuated by sentiments of the deepest respect for your high and holy office, and also penetrated with a grateful memory of your labors in the cause of the Church, permit me to assure you, that of all the errors you have ever committed saving that of ordaining me to the priesthood, you never committed a greater, than when you asserted, that I have in so many words declared that "I was no priest, and had no more authority than any one of my lay auditors." I believe that I am a priest, using the word as a translation of the Greek term presbuteros, and as denoting the second order in the Christian ministry, but which should never, to quote the words of Bishop White, be "confounded with what denotes an offerer of sacrifice" in the Jewish sense of the word. I firmly believe that from the apostles' time there have been these three orders in the Church, Bishops, Priests, and Deacons; and furthermore, that "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in this Church*, except he hath had Episcopal consecration or ordination." I believe that I am an ambassador for CHRIST, nothing in myself, but ordained of GOD to preach, baptize, and teach what the LORD hath commanded; and that it is a very solemn part of my duty "to commemorate what the Jewish priest did anticipate," even the "one sacrifice" of CHRIST on the cross. These truths, Rt. Rev. Sir, I hold and teach, and have so done for sixteen years past, from the pulpit and from the press, and never, before the appearance of your most gratuitous letter, ever have had the slightest imputation cast upon my ministerial character.

If these statements fail of relieving your mind as to the soundness of my views, I must respectfully refer you, once for all, to the recorded sentiments of Bishop White, as set forth in the lecture published in connection with my sermon which has awakened your displeasure. I trust that the position which Bishop White is understood to have accepted at the time of your admission to the Episcopate, and which had well nigh prevented me from ever having had the satisfaction of receiving priests' orders at your hands, may not be allowed to render you adverse to his exposition of the language of the Church; I am sure you will have too much magnanimity, but be this as it may, I must frankly declare that I attach more respect to his opinions than to those of any American divine, upon a point such as the one to which you have adverted, and that his views in relation to the priesthood are those which I hold and preach. If for venerating these expositions of the Father of the Protestant Episcopal Church in the United States, I am to be assailed in this ungracious manner, allow me, Rt. Rev. and dear Sir, to say, that I glory in the censure; for, to be censured in company with such a man as Bishop White, is higher praise than I deserve. If at my ordination you supposed that you constituted me a priest in any other sense than that which is indicated by Bishop White, as comprised within the term presbuteros, and not the term iereus, I should have no objections to return to you all such authority, as being entirely useless in the ministry of the Gospel; but this, in truth, would be impracticable, as I am perfectly satisfied I never could remit what I have never received. I am a priest, in the sense of the word presbuteros, the term used in the New Testament to denote my office, but not in the sense of the word iereus, which is never resorted to by the writers of the Gospels, Acts, or Epistles, to denote a Christian minister.

In conclusion, allow me to say, that in this answer I have been forced before the public, nolens volens, and have acted purely in self-defence. If the peace of the Church is disturbed, it will be by such harsh personalities as appear in your letter, and by raking up the dying embers of old feuds in the shape of memoirs, &c. The Master above knows that I have not been the cause of such inconvenience. Peace and parochial seclusion are sweet to me: I will sacrifice everything but truth and a good conscience to purchase them. But when those fixed and essential doctrines of the Gospel are assailed, upon the permanency of which depends the real well-being of our beloved Protestant Church, I stand ready in my humble station to draw the sword of the Spirit, and casting away the scabbard, to contend until the contest is over, for the faith once delivered to the saints.

I remain, Rt. Rev. and Dear Sir,
Your wantonly injured,
But very respectful friend,
HENRY V. D. JOHNS.

For the Churchman.

PICTORIAL PRAYER BOOK.

Mr. Editor,—The first number of this beautiful work, now publishing by Mr. H. W. Hewet, under the editorial supervision of the Rev. Dr. Wainwright, has appeared, and it certainly is well calculated to justify the expectations of the most sanguine friends of the undertaking. The patronage of this work affords an opportunity, rarely found on such easy terms, of furthering the united interests of true devotion and good taste, and contributing to the progress of the arts in our country, while promoting at the same time—a union, alas! not always found—the cause of pure religion and sound morality. Both the editor and publisher are taking unwearied pains with the work; and there never probably was an undertaking of the kind giving greater assurance of ultimate and complete success. It is obvious, however, that important facilities will be rendered to the publisher by the increase of subscribers, who pay for the numbers on delivery, except they prefer, as some liberal patrons have already done, to receive the ultimate advantage named in the proposals, of paying for the whole work in advance.

I take the liberty, unknown to either the publisher or editor, of throwing out this suggestion, because in this, as in similar undertakings, there may be those who abstain from patronizing the work, until it is complete. These will get the book, if they remain in their present purpose—for its completion is morally certain; but they will be deprived of the satisfaction, not little to a generous mind, and a true patron of taste and genius, of encouraging the *prosecution* of so valuable an enterprise. I would therefore say to my brother Churchmen, in all respect and kindness, *If you think you can afford to take the work, subscribe for it at once, on one or other of the conditions proposed by the publisher.* DONE.

For the Churchman.

A member of the Legislature in one of our western States once attended divine service in an Episcopal Church, and afterwards remarked, that he "liked the sermon very well, but it took so plaguy long to *read the journal!*" Such observations naturally grow out of the unfortunate practice of our non-Episcopal brethren, in depreciating prayers, and the reading of the Scriptures—and in giving an undue prominence to the ordinance of preaching. With them, the worship of GOD and the written word are very like the minutes of a legislative journal, things to be heard with a view to "correction." How much better would it be, if by frequently attending our sublime services, they would endeavor to catch a portion of their spirit, and form the unanimous resolution to do their duty to HIM who "teacheth his senators wisdom," and who has enjoined us to pray for those "who are in authority, that we may lead a quiet and peaceable life with all godliness and honesty."

Z.

For the Churchman.

Rev. and Dear Sir,—I am delighted with "The Spirit of Missions," published in your city. As it comes monthly to my study, I seem to stroll to Mount Peor, and catch the burden of Balaam's song, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" And I heartily believe if this periodical were very generally taken by Churchmen, and carefully read, we might soon take up the exulting language of the "prince of the prophets," and call upon the Church to "cry out and shout:"

"Thy sun shall no more go down,
Neither shall thy moon wane:
For Jehovah shall be thine everlasting light;
And the days of thy mourning shall be ended."

And there is another way and better, Sir, by which to see the treasury of the LORD replenished. The peculiar and old fashioned way of the primitive saints.

Let Christians scrupulously observe half an hour, every day, for the special purpose of meditation on the mysteries of our most holy religion, and the treasury will soon be filled. Let them go by Faith to GETHSEMANE, and see the Saviour in His agony sweating very blood. Let them see Him holding the cup of wrath which He has taken from the hands of His enemies, and which soon He will drink off with the dregs!

Let them go to CALVARY and read the history of man's ruin and GOD's redemption, in the nails, the ploughed back, the open side, the drops of blood oozing out by His agony and falling heavily to the earth; in the honored crown, the hiding of the Father's face, and the sublime climax of all His wisdom, in His last loud voice reverberating from the cross over the everlasting hills of Jerusalem, declaring to the world, past, present, and to come, "IT IS FINISHED!"

Let Christians daily meditate on these awful truths, and the treasury will soon be filled. Let them think, too, of the NARROW WAY, and by Faith see the everlasting Providence which guards it, the "exceeding precious promises" which enchant it, the illustrious pilgrims which have honored it, and the footsteps of EMMANUEL which have sanctified it, and this solid pearl-gate to which it leads. Then they will count their riches but "dross," and shaking off their gold dust as troublesome, they will urge on to heaven, singing right lustily the Te Deum, and Gloria in Excelsis. Let them often think of HEAVEN and "the brightness of its glory;" of the LAMB in "the midst of the throne," now receiving the worship of the angelic hierarchy, and the blood-washed throng; of the NEW SONG to-day pealed harmoniously in heaven; of the "LIFE EVERLASTING" to which their renovating natures are aspiring, and they can soon say in "the confidence of a certain faith," "the world is crucified to me;" "*Christ is all in all.*"

Nothing seems so necessary to diffuse through the Church the charity of primitive piety, and the active missionary spirit of CHRIST, as *Devotional Meditation.* It is a golden key which will unlock the coffers of every Christian, and lead him heartily to consecrate all his worldly substance to THE ADORABLE JESUS who has redeemed him.

O LORD, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before Thee: grant this for Thine only Son JESUS CHRIST's sake. *Amen.*

Walden. H. H., Jr.

THE CHURCHMAN.

SATURDAY, JANUARY 28, 1843.

SCOTTISH EPISCOPAL CHURCH.

The magnitude and operation of the principles involved in Mr. Drummond's case, the nature of that gentleman's irregularities, and the sort of defence set up in their behalf, are matters of general interest; and as the documents relating to them may be useful for future reference, we make no apology for having devoted to them so large a portion of our columns.

It should be remarked that the correspondence between the Bishop of Edinburgh and Mr. Drummond has been published by the latter without the consent of the former; a procedure palpably unjust* to Bishop Terrott; though happily his friends have no reason to be dissatisfied with his share of the correspondence, which is distinguished by the courtesy and firmness so befitting his station.

Our views on Mr. Drummond's course have been already expressed; and whatever remarks we might desire to offer on the argumentative part of his letters, are anticipated by the able article from the Caledonian Mercury, (Edinburgh,) which will be found on our last page.†

Besides the documents which we have thought fit to insert, it is proper to mention that we have received two pamphlets of Mr. D.'s; the one entitled "Reply to Resolutions of the Clergy of the Scottish Episcopal Church," &c.; and the other, "Reasons for withdrawing from the Scottish Episcopal Church, and for accepting an invitation to continue his ministrations in Edinburgh as a clergyman of the Church of England." We see nothing in these pamphlets worthy of more than a passing notice; but lest through any bias of our own we may do injustice to Mr. D. or his cause, we beg to say that they are at the service of any person who may desire to examine them.

It is instructive to observe, that in the latter pamphlet Mr. Drummond is not content to act on the defensive; but being *now* separated from the Scottish Episcopal Church, he does not hesitate to avow his conviction, that she requires unscriptural terms of communion!

"I have materials ready," he says, "by which I shall be constrained to prove:

I. That the Scottish Episcopal Church in her Communion Office teaches a doctrine which is altogether 'repugnant to Scripture.'

II. That in the two following points she is vitally opposed to the Church of England in her standard and offices, viz.

1. Because she propounds the doctrine of a Commemorative Sacrifice in the LORD's Supper.

2. Because she likewise propounds the naked doctrine of Transubstantiation, in language absolutely the same as that employed in the canon of *the Romish Mass.*"

It were a waste of words to show how conclusive a proof is here offered of the necessity of the discipline instituted by the Bishop of Edinburgh. For whether Mr. D. is sincere in the above convictions, or artfully endeavoring to excite in his favor the passions and prejudices of the ignorant by assertions which he himself believes to be false, he shows, in either case, that he is and was unworthy to be a minister in the Church from which he is separated: or indeed in any Church.

Throughout this pamphlet Mr. D. labors hard to vindicate himself from the galling charge of schism. After trying several pleas, he rests mainly and finally, as was to be expected, on that last resort and shelter of all heretics and schismatics, the Bible *as interpreted by themselves.* "I am prepared to prove," he says, "that it [the charge of schism] would be inapplicable to me, even had my *orders* been in the Scottish Episcopal Church. For this purpose I first of all appeal to the Christian's manual, the Bible. I appeal to it as the Law and the Testimony which cannot mislead. I appeal to it as the voice of GOD, who will give no uncertain sound to those who inquire in sincerity and faith unfeigned. I appeal to it with honest joy, as a minister of that Church, who has done the highest honor to herself by the authoritative (*so!*) though humble acknowledgment—'Holy Scripture containeth all things necessary,'" &c.

Like all self-seekers in the study of the Scriptures, Mr. Drummond assumes that *he* inquires of them "*in sincerity and faith unfeigned,*" an assumption which, in our judgment, is at once set aside by the fact of his severance from the Church and insubordination to her constituted authorities. The Scriptures truly can convey no uncertain sound to those who inquire "in sincerity and faith unfeigned;" and therefore the fact that they convey to Mr. D. and others like him, a sound very different from that which they convey to those who walk in all the commandments and ordinances of the LORD blameless, keeping the unity of the spirit in the bond of peace, is a proof that he and others in like circumstances deceive their own souls, and are sadly wanting "in sincerity and faith unfeigned."

Mr. D. says:

"But in occupying the position which I now maintain, I am charged with the guilt of schism. Those who carelessly make such an accusation, too plainly show that they know not what they say. Even upon the ground already laid down, the charge is perfectly untenable. The Church of England and the Episcopal Church of Scotland are two distinct communions, however the advocates for the latter may strive to show that there has been of late years an advance between the two Churches to a closer relationship than before. They are severally governed by a code of canons peculiar to each communion, and those who are ordained in the Scottish Episcopal Church are incapable of holding any living, or even serving any curacy, in England. The one is a voluntary, the other is an Established Church. The one has a varying code of canons, the other has a code fixed by the law of the land. The one clings in its statute-book to a popish service, the other, in her Articles, which are fixed by law, protests here, as in her Liturgy and Homilies, against all such doctrine, and thus he who adheres *ex animo* to the one, cannot adhere *ex animo* to the other. How utterly unfounded then is the charge of schism against me, when I am assured, from unquestionable authority in England, that I expose myself to no penalty in the Church there, whence I have derived my orders. That, in the position I now occupy, my original status, as a minister of the Church of England, is not in the least degree affected!"

Is not this a precious confession? Ordained in the Church of England, serving for ten years and almost up to the time of writing the above, as a minister of the Church in Scotland, Mr. Drummond, with a coolness unmatched (because of its utter fatuity) in the annals of *Roman* Jesuitism, declares that "he who adheres *ex animo* to the one, cannot adhere *ex animo* to the other;" and yet is at the same time so sure of his own "sincerity" as to have no doubt that the Scriptures, whatever they may say to the Bishops and Clergy of the Scottish Episcopal Church, convey to *him* "no uncertain sound!"

We have here the perfect anatomy of *one* "Evangelical" minister; and his real sentiments of the Church to which he outwardly belonged.

An obscure intimation (p. 11) of his having but just discovered the true character of the Scottish Episcopal Church, and the mention (p. 13) of a canon enacted in 1838 by which the Communion Service of the Scottish Episcopal Church was made of *primary* instead of (as before) *secondary* obligation, are the only circumstances *we* can find to extenuate Mr. D.'s apparent duplicity. *Valeant quantum.*

Mr. D. asks:

"Will then the Church of England disown my service, if I continue to labor as an English minister on Scottish ground, and separate from the Scottish Episcopal Church? Will she peremptorily reject that service, and refuse to recognize me any longer as her servant? I answer firmly and unhesitatingly in the negative. She *will not* and *cannot* do any thing of the kind."

A previous and more important question, in our judgment, is, Whether the Scottish bishops will pause here, or proceed to degrade Mr. Drummond? What the Church of England will do with him, in either case, provided he should return to England, Mr. D. will learn from the bishop in whose diocese he may undertake to officiate. But mean time it is a question not without interest, What *is* Mr. Drummond at this present? In virtue of his ordination in the Church of England, he claims to be an *Episcopal* minister, tolerated by law "to serve publicly in Scotland in the English Episcopal Church; a claim which contains two very quiet and convenient assumptions: 1, that he is now an *Episcopal* minister; and, 2, that he and his congregation constitute "an English *Episcopal* Church" in Scotland. But is such the fact? This is a question of no merely local interest; and therefore we make no apology for introducing a brief extract from a letter addressed some hundred years ago to Mr. Norman Sievwright, who claimed, like Mr. Drummond, to be an *Episcopal* minister "in the English Episcopal Church in Scotland;" a letter, by the by, which so pointedly refutes Mr. Drummond's objections to the Scottish Episcopal Liturgy, as to beget the suspicion that he has vamped up Mr. Sievwright's arguments anew for his own purpose:

"Another thing I would put you in mind of is, that you would look into, and give us your thoughts upon *your own settlement*, what foundation it stands upon, and what security it has to warrant it. You have been very busy in overturning ours; pray do something to establish your own. * * Where is your authority? * * * The state gives you no legal authority, nor the Church any ecclesiastical authority in Scotland: and if you be neither founded on state nor Church, (I shall follow the order you seem to be fondest of,) we want to know what *is* your foundation? Who brought you here? Who sent you or settled you, in any sense you please, either civil or ecclesiastical? Your canonical orders which you boast so much of, and which is all you have to plead for yourself, will not answer the question. Your ordination *in* the Church of England ties you *to* the Church of England: such is the language of her canons. And till you can prove that Brechin is a part of the Church of England, or belongs to some diocese in England, you cannot rationally or pertinently infer that your canonical orders from a Bishop of England entitles you *ipso facto* (it is a phrase of your own) to officiate in Brechin. You have come indeed and offered yourself with the pretence of canonical ordinations and authorized ministrations: but you have forgot to speak of a *mission*, of being appointed or *sent*, or anything of that kind by any properly authorized power for that purpose. Your coming of yourself, though by some it may be thought *charitable*, and to yourself appear *convenient*, yet will be reckoned by many but a sandy foundation to build a Church settlement upon: it has been long the apology of schism, and you remember the caveat given, and by good authority, against it, St. Mat. vii. 15. At least it can scarcely be called regular, if either Scripture, Precept, or Ecclesiastical Precedent be allowed to judge what is regular and what not.

"You will say you were canonically ordained and the people called you. This opens up another point of consideration. We pay all due deference to the people's call in its own room, and allow it its proper weight. * * But still in all denominations of Churches whatever, this call needs something to confirm it: some act or other from a proper Church officer or Church judicature to homologate it and give it a sanction. You call your congregation an *Episcopal congregation*; yet you cannot point out to us any one solid, satisfying reason for such an appellation. You have no *particular* bishop nor bishops amongst you nor over you, for restraining by Episcopal power the irregularities or immoralities of either clergy or laity, and for administering confirmation as the rubric directs. You cannot well say, though some of you have made an airy brag of it, that a bishop's administering this sacred rite to two or three of your people here and there, when accidentally travelling through our country upon business or from curiosity, is any proper sign of his Episcopal concern with you, or jurisdiction over you. Your own rubric does not lead you to say so: for it specifies this rite of confirmation, and indeed every other act of Episcopal privilege and power to be performed by *the* bishop, the *particular* bishop of the *particular* diocese, or, as he is sometimes called, the ordinary of *the place.* None of this kind or clothed with this title can you pretend to: if you have any, tell us who they are and where they are. Words, of course, are soon said, and some words carry a pleasing sound. Episcopal clergy is with many, even to this day, an endearing name; but we conceive it, most people do conceive it, a sort of absurdity in style, (not to call it worse,) that clergy and congregations who are under *no bishop*, who belong to *no bishop*, who have *no bishop* to take any inspection of them or confer any benefit upon them, should be called *Episcopal* clergy and *Episcopal* congregations."—*Letter to Norman Sievwright*, pp. 136–138. Aberdeen: Printed by F. Douglass.

* An instance in proof of this appears incidentally in one of Mr. Drummond's pamphlets. The Bishop, in his last letter, is made to say, "You have an absolute right to the service of the particular Church into which you were ordained;" whereas the sentence, as originally written and purged from an error of the copyist, should be, "You have an absolute right to return to the service of the particular Church into which you were ordained;" meaning that Mr. D. was at liberty to return to England and exercise his functions there.

† The above article was prepared for the Churchman of last week, but deferred for want of room.

A press of other matter has prevented us for a few weeks past from placing on our last page the kind of reading to which it is generally devoted. We return this week to our rule, and have given in part the excellent sermon of the Rev. Mr. Williams of Schenectady, on the Priesthood. Of much that has of late been written on this subject, we have seen nothing that has pleased us more.

We are happy to say that the increase of our subscription list since the commencement of the present year has been much greater than for some time previous. This has been chiefly owing to the exertions of a few clergymen who have taken pains to introduce it into their parish, and who will accept our warmest thanks.

At a regular meeting of the Standing Committee of the Diocese of New York, held on the 23d instant, Messrs. *Samuel D. Denison, Theodore A. Eaton, James T. Foster,* and *George B. Glendining,* were duly recommended to be received as Candidates for Holy Orders.

THE PUBLIC SCHOOL SYSTEM.

It will be seen from the proceedings, in another column, in relation to the Public Schools in Philadelphia, that the Romanists in Philadelphia have surrendered the principle for which the Romanists in this city have so strenuously contended, and that in despite of the boasted unity of their Church the two bishops of Basileopolis and Arath stand *vis-a-vis* on a question of absorbing practical interest to their Church.

In this city the Romanists have said in effect: The Public School System is infidel in its principle and infidel in its results; it teaches, *ex professo*, nothing sectarian, and therefore nothing positive in religion; we cannot trust our children to a system which in theory deprives them of all religion, and which contradicts itself in practice by forcing upon us a kind of religion which we disown. The Legislature never designed such a state of things, for (in requiring moral) it contemplates religious training, and desires it to be of a description agreeable to the consciences of all who receive it; to the Legislature, therefore, we appeal, and we refuse the public bounty until we can receive it without a sacrifice of principle; i. e., until the aid of the State be dispensed in fair proportion to our own schools, or at least until out of the many schools there be some in which we shall have an ascendency.

In Philadelphia, on the other hand, the Romanists say to the Controllers: There are certain things in the conduct of your schools that we dislike; *viz.*, the prescription of the Protestant version as the authoritative Word of GOD, the use of religious exercises in opening the schools, and the introduction of matter into your books hostile to our creed and Church: change these, and we are content. The Controllers, as in duty bound, fall back on the letter of the law; they put the Douay version on a level with that of the Church of England, (since the law makes neither "authoritative,") forbid the hymn or prayer, and promise that the books shall be scrupulously pared down *ad unguem Romanam.* This done, the "tender consciences" of the petitioners are quieted; they remain in the schools, and all works to admiration.

Thus Bishop Kenrick permits the children of his flock to be educated in a system which Bishop Hughes pronounces to be infidel. If Bishop Hughes is right, Bishop Kenrick is propagating infidelity by giving his sanction to a system which restrains its teachers and books from the inculcation of positive doctrine. If Bishop Kenrick is right, Bishop Hughes has made a great ado about nothing, and his counsels to his flock on this subject have not the weight of a feather. A Roman Catholic of this city has only to ask the teacher (who in so plain a matter will hardly need to consult the Trustees) to let *his* children use a Douay Bible, and then (saving of course his duty to his bishop) he may send his children to the Public Schools, assured that what is accounted sheer infidelity in New York, is sound Catholicism in Philadelphia.

We are bound to believe that both these bishops are governed by convictions of duty; but if they are actuated by politic designs, we should assign the palm to him of Arath. For see here: the Church of Rome forbids the Protestant version, while no Protestant Church forbids the Douay; the Church of Rome forbids her children to unite in religious exercises with Protestants, while Protestant Churches permit their children to unite in any good prayer or hymn, by whomsoever indited; the Church of Rome forbids its members the use of books which, either in history or doctrine, are unfavorable to it, while Protestants are under no corresponding restriction: and when the scruples of conscience are all one side, and the umpire has no conscience, is it too much to predict that in due time the Douay version may be used altogether, and the religious exercises conducted and the books prepared by Romanists? The State is powerful, and it is obviously more advantageous to be in alliance with it in the direction of a system of Public Education, than to stand apart from it and to receive a portion of its funds for your own exclusive use.

But diametrically opposed as both these bishops and their respective followers are, the one upholding the Public School System and the other denouncing the same system as in alliance with infidelity, it is curious to remark, that our cotemporaries of the press are loud in their censure of both, and regard each as having gained a triumph for his Church; the explanation of which we take to be, that these our cotemporaries desire that the leading Protestant denominations should give to the Public School System an impress and complexion of their own. On this point the Presbyterian comes fairly out: "The Public School System," he says, "being agreeable to the minds of the majority, they, according to a well known principle of the Republic, should rule, and the minority should submit." True, if you make the decision of the majority in this matter the law of the land; but to this the American people will never consent; and because this has not been done, the Controllers of the Schools in Philadelphia had no power to make the will of the majority in the premises imperative, and the attempt to do so would have been tyranny. "Is the Roman Catholic claim just and equitable?" continues the Presbyterian, "then why should not the Jew, who has equal rights as a citizen, complain that the New Testament is recognized in any of our institutions, or that his Sabbath is not regarded? Our Controllers should hearken to the Jew as well as to the Roman Catholic, and expunge Christianity from the Public School System." And THE PRESBYTERIAN then concludes as follows:

"Since the act of our Controllers, by which Popery becomes a part of the instruction of our public schools, it is left to us to hope that the whole system will totter to its fall, and each denomination be left to instruct its own children."

We shall not be surprised to see the tables turned in this city; to see Bishop Hughes retracing his steps, and accommodating himself, in imitation of Bishop Kenrick, to the Public School System, and the leading Protestant journals joining with The Presbyterian to demand its subversion. Bishop Hughes may do this with a good grace, for he told the chief Protestant denominations in the outset, that the change which he desired was for their interest as well as his own; and that such a change would be even *more* for the interests of the Protestants than the Romanists, seems to be the opinion of Bishop Kenrick, and *now* also the opinion of The Presbyterian. Our own views on the general subject have been before expressed, and we need do no more at present than repeat our conviction, that the principles of Public Education in this country are as yet unsettled, and little understood, and demand the investigation of the most vigorous minds.

APPEAL FOR MISSIONS.—At an early hour on Sunday evening last, St. Bartholomew's was crowded to overflowing with a highly respectable audience who had assembled to testify their sympathy with the Missionary Society in its present embarrassment. Prayers were read by the bishop of the diocese, who afterwards withdrew to the chancel, and thence explained to the congregation the special object of the meeting. The Rev. Mr. Haight followed in an Address in which he explained the present critical posture of the Society's affairs, pointed out the feasibility of the work to which it was pledged, and the strong obligations resting on the Church to accomplish it. The Rev. Mr. Cook, the present Secretary and General Agent of the Foreign Department, next addressed the congregation, dwelling on the unity of principle in the Society's operations, and earnestly urging the claims of Foreign Missions while at the same time the responded very cordially to all that the preceding speaker had said in favor of Domestic. In the absence of the General Secretary and Agent of the Domestic Department, the Rev. Mr. Balch addressed the meeting presenting an array of motives in favor of missions, drawn from their benevolent tendencies and harmony with the Christian economy. The Rev. Dr. Milnor also made an impressive address, deprecating temporary excitement and expedients, and pressing on the audience the importance of being governed, in their aid of missions, by motives which should be constantly operative. The Addresses were all harmonious, and agreed especially in leaving a distinct impression on the audience of the adequate ability of the Church to accomplish all, and more than, she has undertaken, provided she could rely on regular contributions, however small, from all her members. A large number of the clergy in their robes was seated around the chancel, which was occupied by the bishop and the members of the two committees. Concluding prayers and benediction by the bishop.

We are informed by the Secretary and General Agent that the offerings on the occasion were upwards of $450.

We have been obliged to postpone several communications in order to make room for the letter of Bishop Hopkins; which is worthy of notice, not only from its intrinsic merits, but from the consequences to which it will probably lead.

It has been the policy of Romanists in this country, where they have no reputation to lose and of course some chance to gain, to court public discussion; and having committed themselves to this course, they cannot well decline the offer of discussion.

Our own opinion is adverse to forensic debates—the kind of discussion apparently proposed—on profound and serious subjects. They are almost necessarily superficial, and addressed in a great measure to the feelings; rather calculated to confirm prejudice than to produce enlightened conviction, and very apt to nurture irreverent and self-complacent tempers.

Should the proposed discussion proceed, its result will depend on two things; the principles on which it is conducted, and the qualifications of the debaters.

On the latter point we feel no uneasiness; Bishop Hopkins's powers of debate are of a high order and calculated to produce a happy impression on an audience.

On the former point we must wait for further information before we can form a distinct opinion. If the principles are to be the same as governed the debate of Archbishop Laud with the Jesuit Fisher, the same will be the result: Romanists themselves will be awakened to sounder views of Catholicism, Protestants will be enlightened, and the Church will triumph. To conduct the debate on these principles—the same which have been more recently assumed by Mr. Palmer and Mr. Perceval, two of the contributors to the "Tracts for the Times"—requires thorough learning and sound logic as well as prompt elocution.

If the discussion is to be conducted on the more popular and superficial ground on which it has of late been the fashion to assail Romanism, the result will be just the reverse; exultation on the one side and vituperation on the other.

We trust that the Discussion, if it proceed, will bring up the full and fair issue between the two Churches, and not turn on the question whether our Church has or has not adhered to what are called "Reformation principles;" which in truth are no principles, and the discussion of which will be something worse than a waste of words.

The first number of the Pictorial Prayer Book is published, and deserves the encomiums of a correspondent in another column. Subscriptions for it received at the office of the Churchman.

INDULGENCES.—All that we have to say to the Catholic Herald on this subject by way of rejoinder to his remarks of last week could be despatched in few words. But it is *our* wont to let both sides be seen, and as we have not room for *his* article this week, we defer what we have to say to our next number.

D'AUBIGNE'S HISTORY OF THE REFORMATION.—We are indebted to James M. Campbell, 98 Chestnut street, Philadelphia, for the first number of this work. It is cheap and well printed, but one which we cannot recommend, and which we are surprised that any Churchman should countenance.

At a time when so much is said of the office of a priest in the Church of GOD, we trust that none of our readers will forget to give the following prayer, appointed by the Church to be used in the Office of Institution, a place in their private or family devotions.

"O HOLY JESUS, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world; be graciously pleased to bless the ministry and service of him, who is (now) appointed TO OFFER the SACRIFICES of prayer and praise to thee in this (the) house which is called by thy name. May the words of his mouth and the meditation of his heart be always acceptable in thy sight, O LORD, our Strength and our Redeemer."

CLERICAL CHANGES.

The Rev. G. T. Bedell of Trinity Church, Westchester, has been called to the rectorship of the Church of the Ascension in this city; and has, we understand, accepted the call.

The Rev. Stephen Patterson, late of St. John's Church, Brooklyn, N. Y., has accepted the appointment of rector of St. Peter's Church, Columbia, Tennessee, and requests all letters and papers for him to be directed accordingly.

The Rev. H. B. Sherman, having resigned the rectorship of St. Paul's Church, Windham, now resides at Hartford, Con.

AGED AND INFIRM CLERGYMEN.

The Trustees of the Fund for Aged and Infirm Clergymen of this Diocese have determined on acting on the following rule respecting those who may receive aid therefrom:

Aid may be extended to clergymen of the two following classes:

First. Clergymen who, at the time of receiving deacons' orders, were canonically connected with this Diocese as candidates for orders; and who have continued connected therewith, as clergymen in regular standing, up to the time of applying, and who have spent at least three successive years in parochial or missionary duty within the diocese, or in the instruction of youth in some seminary therein, approved by the Bishop, and in which religious instruction is imparted to all the pupils on the principles exclusively of this Church; and who have also spent, except for reasons approved by the Bishop, the rest of the period of their ministry in the discharge of the duties of one or more of the aforesaid functions.

Second. Clergymen becoming connected with this diocese after their admission to deacons' orders, who shall have been connected with it for at least six successive years immediately preceding their application, and shall be otherwise qualified as above.

The following are the principles established by the Convention as a guide to the Trustees in their operations:

1. That relief should be confined to those whose circumstances are actually straitened, and who have been actively engaged in parochial or kindred spiritual labors during a large part of their ministerial lives.

2. It should not be so administered as to supersede on the part of parishes the duty of making provision for the support of their pastor when too aged or infirm to continue his ministry, and should therefore be confined, in the case of parish clergymen, to cases in which the parish has signified through the bishop its inability or indisposition to make such provision, to an adequate extent.

3. It should not be extended to clergymen who have near relatives in affluent circumstances, unless there be satisfactory evidence that such relatives are unwilling to discharge the duty of providing for those of their own household.

4. In deciding between conflicting claims, preference should be given, *ceteris paribus*, to those who have been longest employed within the diocese in ministerial duty.

For the Churchman.

EPISCOPAL VISITATION.—On Tuesday, Jan. 3d, the Rt. Rev. Bp. Kemper left St. Louis, where for nearly two months he had been supplying the parish of Christ Church, and made a special visitation to Indiana. After

a most uncomfortable ride of 180 mil-s he arrived at Terre Haute, and officiated on Thursday night, and on Friday morning (the Festival of the Epiphany) preached, administered the communion, and confirmed a sick man in private. On Saturday, the 7th, accompanied by the minister of this parish, he set out for Indianapolis, a distance of 72 miles, where he arrived in the midst of a storm in 26 hours. On Sunday morning (the 8th) he held an ordination in Christ Church, Indianapolis, and admitted the Rev. Moses H. Hunter, the minister of the said Church, to the priesthood. Morning prayer was celebrated by the Rev. Robert B. Croes, of Terre Haute; the sermon preached by the Rev. Dr. Wylie, President of the College at Bloomington; the candidate presented by the Rev. Samuel R. Johnson, of La Fayette, and the holy communion administered by the bishop, assisted by the Rev. Mr. Croes. In the afternoon the bishop held a confirmation, prayers by the Rev. Dr. Wylie, and sermon by the Rev. Mr. Johnson. Service was again held at night, prayers by the Rev. Mr. Hunter, and sermon by the Rev. Mr. Croes. On Monday night, Oct. 9th, the bishop officiated, and by request repeated the sermon which in May last he delivered at the meeting of the Convention of this diocese, on the unity of the Church, and on the validity of the claim of the Protestant Episcopal branch to the title of Catholic and Apostolic. His text was a part of the prayer of the Saviour contained in John xvii. The subject of Dr. Wylie's sermon on Sunday morning, was the Apostolic Commission. From the Doctor's position as head of the University of Indiana, and from the fact that he was lately a clergyman of the Presbyterian communion, his discourse, it may readily be supposed, was listened to with profound attention. It was gratifying to observe that a large number of the members of the Legislature were present at the services in Christ Church. X.

From the U. S. Gazette.

LETTER OF BISHOP KENRICK.

To the Controllers of the Public Schools—Referred to a Special Committee—Report of the same—Final action of the Board—Admission of the Roman Catholic version of the Bible into the Schools.

At the monthly meeting of the Board of Controllers of the Public Schools, held on the 13th of December last, Colonel Henry Leech, President, laid before the Board the following letter from the Roman Catholic Bishop of Philadelphia, which had been received by him since the stated meeting of November:

"To the Board of Controllers of the Public Schools in the city and county of Philadelphia:

Gentlemen:

"Sympathy for a respectable lady who has been deprived for many months past of her only means of support, by following the dictates of her conscience, and a solemn sense of duty to the Catholic community, whose religious interests are entrusted to my guardianship, prompt me to submit respectfully to your consideration the conscientious objections of Catholics to the actual regulations of the Public Schools.

"Among them I am informed one is, that the teachers shall read, and cause to be read, the Bible: by which is understood the version published by command of King James. To this regulation we are forced to object, inasmuch as Catholic children are thus led to view as authoritative a version which is rejected by the church. It is not expected that I should state in detail the reasons of this rejection. I shall only say, that we are persuaded that several books of Divine Scripture are wanted in that version, and that meaning of the original text is not faithfully expressed. It is not incumbent on us to prove either position, since we do not ask you to adopt the Catholic version for general use: but we feel warranted in claiming that our conscientious scruples to recognize or use the other, be respected. In Baltimore the Directors of the Public Schools have thought it their duty to provide Catholic children with the Catholic version. Is it too much for us to expect the same measure of justice?

"The consciences of Catholics are also embarrassed by the mode of opening and closing the School exercises, which I understand is by the singing of some hymn, or by prayer. It is not consistent with the laws and discipline of the Catholic Church for their members to unite in religious exercises with those who are not of her communion. We offer up prayers and supplications to God for all men: We embrace all in the sincerity of Christian affection: but we confine the marks of religious brotherhood to those who are of the household of the faith. Under the influence of this conscientious scruple, we ask that Catholic children be not required to join in the singing of hymns or other religious exercise.

"I have been assured that several of the books used in the public schools, and still more those contained in the libraries attached to them, contain misrepresentations of our tenets, and statements to our prejudice, equally groundless and injurious. It is but just to expect that the books used in the schools shall contain no offensive matter, and that books decidedly hostile to our faith shall not, under any pretext, be placed in the hands of Catholic children.

"The school law, which provides that 'the religious predilections of the parents shall be respected,' was evidently framed in the spirit of our Constitution, which holds the rights of conscience to be inviolable. Public education should be conducted on principles which will afford its advantages to all classes of the community, without detriment to their religious convictions. Religious liberty must be especially guarded in children who, of themselves, are unable to guard against the wiles or assaults of others. I appeal, then, gentlemen, with confidence, to your justice, that the regulations of the schools may be modified so as to give to Catholic pupils and teachers equal rights without wounding tender consciences.

"For my interposition in this matter, besides the responsibility of my station, I have specially to plead the assurance I have received from a respectable source, that some desire had been expressed to know distinctly from me, what modifications Catholics desire in the school system. It was also suggested that an appeal of this kind would receive every just consideration from the Board: and would anticipate effectually the danger of public excitement on a point on which the community is justly sensitive—the sacred rights of conscience.

"With great respect I remain, gentlemen,

"Your obedient servant,

† FRANCIS PATRICK,
Bishop of Philadelphia.

"Philadelphia, 14th Nov., 1842."

After the above had been read, it was, on motion, referred to a Select Committee of seven, composed of the following gentlemen:—George Emlen, Jr., Hugh Clark, Stephen P. Morris, George M. Wharton, John Miller, Richard G. Laning, and Francis Lyons.

It is not improper to state, in regard to the religious complexion of this committee, that Messrs. Emlen and Wharton are members of the Episcopal Church; Messrs. Clark and Lyons are members of the Roman Catholic Church, Mr. Morris is a member of the Society of Friends. Messrs. Miller and Laning are not attached by membership to any denomination, though in belief the latter is an Unitarian, and the former worships with a German Reformed congregation.

At the stated Monthly Meeting of the Board of Controllers, held on Tuesday last, the 10th instant, the following report was submitted:

The Committee to whom, at the last stated meeting of the Board, was referred the communication from Bishop Kenrick, Report.

That the communication contains a statement of three specific matters, which the Bishop alleges are the subjects of conscientious objections on the part of Roman Catholics in the actual regulations of the Public Schools. They are—First, that the teachers read or caused to be read in the schools the Bible, by which is understood the version published by the command of King James. Secondly—that in opening and closing the school exercises, a hymn is sung or prayer made. Thirdly—that several of the books used in the schools, and still more those contained in the libraries, contain misrepresentations of the Roman Catholic tenets, and statements to their prejudice, equally groundless and injurious.

In reference to the first matter, the committee would recommend to the Board for their adoption the resolutions attached to this report; they explain themselves, and it is hoped they will meet with the approbation of all classes of our fellow citizens.

With reference to the second and third subjects of complaint, the Committee are of opinion that the proper execution of the rules already adopted and printed by the Board will prevent any difficulty that may occur on that score. These regulations, for obvious reasons, prohibit the religious exercises referred to in the communication to the Board; and if any infractions of the regulations have occurred, a proper representation of the subject to the Visiting Committee or the Sectional Board of the District where such infractions may occur, will no doubt, meet with proper attention.

The present regulations of the Board will also prevent the use in the schools of any books of a sectarian character; and if any such books are pointed out to the Board, the appropriate committee will take the requisite means to correct the evil.

The Board of Control have not heretofore interfered in the selection of books used in the libraries attached to the schools, leaving that to the sound discretion of the Sectional Boards; and while the Committee hope that such discretion has been soundly exercised, it is to be remembered that the use of the books in the libraries is not obligatory on the pupils in the schools.

The Committee recommend the adoption of the following resolutions:

Resolved, that no children be required to attend or unite in the reading of the Bible in the public schools whose parents are conscientiously opposed thereto.

Resolved, that those children whose parents conscientiously prefer and desire any particular version of the Bible, without note or comment, be furnished with the same.

GEO. EMLEN, JR.	G. M. WHARTON.
FRANCIS LYONS.	HUGH CLARK.
R. G. LANING.	JOHN MILLER.

The report was accepted; and the first resolution was adopted.

The second resolution being under consideration, the yeas and nays were called for, ordered, and were:

YEAS—Messrs. Clarke, Emlen, Forsyth, Foulkrod, Heyberger, Laning, Lyons, Miller, J. C. Smith, Wharton, Wister, and Leech, President—*Twelve.*

NAYS—Messrs. Burgin, English, Hollingsworth, Lawton, *Morris*, (the minority member of the Committee) Perot, C. Smith—*Seven.*

So the resolution was adopted; and our excellent Board of Control has settled without noise or excitement a subject which was so productive of both in a sister city.

TO CORRESPONDENTS.

"Aphobos," "O. of A.," "Bb.," "X," and a communication without signature, are received.

"Unitas," in reply to Catholicus, was too late for this week; it will appear in our next.

We must decline the insertion of "Diocese." A writer who confesses that he is himself ignorant, and who supposes that "in all probability a great majority of Churchmen in the diocese, are ignorant," who the Trustees of the Episcopal Fund are, and how the Fund is invested, when both facts are annually spread out on the Journals of Convention, (see Journal for 1842, pp. 28, 29,) is not likely to enlighten our readers on the affairs of the diocese. As to his impression of our remarks, if he will favor us with a personal interview, we will satisfy him in a moment that he is under a mistake.

"Episcopus" is in type.

DIED,

January 6th, at Durham, Greene county, Mr. Bela Strong, aged 78 years and 5 months.

CALENDAR.

JANUARY.

29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Objections to the Study of the Prophecies, from its alleged dangerous tendency, &c. considered in Connexion with a History of the various prevalent Delusions, &c., respecting them, from the First Century to the present time.*

☞ The Right Rev. Bishop Onderdonk's appointment to preach in the Chapel as published last Sunday evening, is unavoidably postponed to the evening of the 12th of February.

Episcopalians generally, are respectfully invited to attend. Jan. 22, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The ladies of the Mission Church of the Holy Evangelists are now busily engaged in making up clothing for the poor of the Church, from the materials sent to them by the benevolent, for which they are thankful.

Many poor and deserving women are deprived of the privilege of attending Church for the want of necessary clothing, and very many children of the Sunday school.

Spare garments or materials suitable, or that may be made so, for women and children's wear, will be thankfully received and judiciously bestowed.

Packages directed to the Ladies' Sewing Association of the Mission Church of the Holy Evangelists with the names of the donors, and left at the house of Rev. Mr. Evans, 360 Broome street; with Mrs. Banning, 270 Greenwich; Mrs. Hinton, 23 Barclay street; or with any lady of the Association, will be duly acknowledged.

New York, January 28, 1843.

CHURCH OF THE REDEMPTION.

The *Eighth* of the series of sermons to the Young (having been postponed on last Sunday) will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Edward N. Mead. Jan. 28, 1843.

ASSOCIATED MISSION IN WISCONSIN

Gratefully acknowledge the receipt of the following donations:

From Sunday school of St James' parish, Bristol, Pa, $7; Mrs S Davis, of Duck Creek, Wisconsin, $4 84; Ladies' Missionary Association of Christ ch, Phila, $25; Mrs Bliss, through the hands of the Rev Dr Shelton, Buffalo, $2; Rev Azel Dow Cole, Woodstock, R I, for the benefit of two theological students living with the Associated Missionaries, $20; young ladies of Trinity parish, New Haven, $20; a little boy of the same, $1; other special offerings of the same, $29—$50. Through the hands of the Rev Dr Croswell, $50. Total amount, $108 84.

N. B. These sums are such as have not been acknowledged since the 1st of May, 1842. J. H. HOBART.

Nashotah-lakes, W. T., 7th Jan. 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From J C, by Swords, Stanford & Co, $10; by the hands of T C B, from a lady, $10; John D Wolf, $20—$30.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

JESSE POUND, 27 West Washington Place.

New York, Jan. 25, 1843.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From Caroline ch, Setauket, Rev Charles Seabury, rector, $6. St Andrew's ch, and Trinity chapel, Staten Island, Rev Dr Moore, rector, $44 51. Total amount, $50 51.

C. N. S. ROWLAND, Treasurer of the Convention of P. E. Church, N Y,

January 25, 1843. 55 Water-st.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, a bundle of garments; from Mrs Holmes, a bundle of garments; from a Vice President of the City Mission Society, $5; by the hands of Swords, Stanford & Co, from a friend to the poor, $5; by the same from J C, $10; by the hands of T C B, from a lady, $10; John D Wolf, Esq. $20—$30.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary, BENJ. EVANS,

January 25, 1843. 360 Broome street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From one of the Vice Presidents of the City Mission Society, $10. By Swords, Stanford & Co, from E S J, $10. From J C, $10. By the hands of T C B, from a lady, $10; John D Wolf, Esq, $20—$30.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

January 25, 1843.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society:

From the monthly offerings of Calvary ch, Brooklyn, Rev W H Lewis, rector, $10 31.

JOHN W. MITCHELL, Treasurer of General P. E. S. S. U.

New York, January 25, 1843.

P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

Offerings of St Mark's ch in the Bowery, Rev Dr Anthon, rector, $12; from G, per T C B, a New Year's gift, $1; St Paul's ch, New York, $161 49; St Michael's ch, New York, monthly offerings, by Rev Wm Richmond, $3 55; Zion ch, New York, monthly offerings by do, $10. Total amount, $188 04

JAMES F. DE PEYSTER, Treasurer,

New York, Jan. 25, 1843. 49 South street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St John's chapel, Rev Wm Berrian, rector, $156 87. Rev Wm A Muhlenberg, D D, to constitute himself a life member, $25. Samuel G Raymond, annual, $2 Mrs John I Mumford, do, $2. Haynes Lord, donation, $2. J W Burtiss, annual, $2. E D West, do, $2, H H Stevens, do, $2. John T Smith, do, $2 B A Mumford, do, $2. N J Becar, do, $2. N B, donation, $1. Total amount, $200 87.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. BUTLER, Agent, At the Depository, 20 John street.

New York, January 25, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Samuel G Raymond, annual, $1. Mrs J I Mumford, do, $1. H H Stevens, do, $1. B A Mumford, do, $1. Wm Nelson, do, $1. Wm Van Hook, donation, $5. Total amount, $10.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. Butler, Agent, At the Depository, 20 John-street.

New York, January 25, 1843.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Jan. 18, has received the following contributions, viz.:

Christmas offerings of Sunday school of St Paul's ch, Augusta, Ga, one half, $4 50; one half of the Christmas offerings of Lt Col Childs and family and the officers and soldiers at Fort Johnston, N C, $20; Christmas offerings of St Paul's, Columbus, O, a new and promising parish, per Rev H L Richards, rector, $17 19; collection in Henderson, Ky, $13; from Thomas M Boyle, Aldie, Va, part proceeds of Sunday practice of a physician, one half, $7; St Peter's ch, Cheshire, Ct, per Rev F Miller, rector, one half, $15; Christmas offerings of S S of St John's ch, Elizabethtown, one half, $2 25; congregation of the same parish, per Rev R C Moore, rector, $18; Mrs Isaac Peck, Flushing, L I, one half, $50; offerings of Trinity ch, Columbia, S C, per Rev R I Shand, $70; Christ ch, Lonsdale, R I, per Rev Charles C Taylor, rector, for Bp Kemper's mission, $15; Bp Chase's do, $15; general purposes, $10—$40; Christmas offerings of St Matthew's ch, Hillsborough, N C, per Rev M A Curtis, rector, $5; Christ ch, Georgetown, D C, Christmas offerings of S S, $6 85; collection, $61 20—$68 05; offerings of St Stephen's ch, Providence, R I, per Rev J H Waterman, rector, one half, $5; Christmas offerings of All Saints ch, Portsmouth, Ohio, per Rev E Burr, $15; St James' ch, Zanesville, O, one half, $11 05; Christmas offerings of S S of do, one half, $1 95; collection in St Simon's chapel, Hampton, N Y, per Rev L M Purdy, rector, $2 63; through W H Hubbard, R A, Richmond, Va, from G R C Allen of Moyantown, $5; Dr Bolton, $1 25; Christmas collection, Leeds parish, Fauquier, per Rev G Lemmon, $16 75; Miss M Marshall, $0 50; several little children, $0 25; a young lady, $2—$25 75. Christmas offerings of teachers and scholars of Sunday school of St Paul's ch, Detroit, Mich, per C C Trowbridge, Esq, $35 50; Trinity ch, Columbus, Ga, for Illinois, per Rev W D Cairns, rector, $60; Christ ch, Roxbury, Ct, per Rev Geo L Foote, rector, $8. Total, $488 87.

THOMAS N. STANFORD, Treasurer, At the store of Swords, Stanford & Co,

Jan. 25, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Part proceeds of the Sunday practice of a physician, Aldie, Va, per T M Boyle M D, one half, $7; from Christ ch, Georgetown, D C, $67 74; do Sunday school Christmas offerings, $6 85—$69 59; Christ ch, Lonsdale, R I, per Rev Charles C Taylor, rector, support of Charles C Taylor, Cape Palmas, West Africa, balance for last year, $9; on account of same for this year, $11—$20—in part from Christmas Fair of Juvenile Sewing Society and balance from Sunday school Christmas offerings; from St Peter's ch, Cheshire, Ct, Rev F Miller, rector, one half, $15; from St John's ch, Elizabethtown, N J, towards education of E B Chandler, Africa, $20; Sunday school Christmas offerings of do, per Rev R C Moore, rector, $2 25—$22 25; from Mrs Isaac Peck, Flushing, L I, one half, $50; offerings of Trinity ch, Columbia, S C, per Rev P J Shand, $30; family mite box, New York, $3 56; S schools of St Stephen's ch, Providence, R I, Christmas offerings, one half, $5; from St James' ch, Zanesville, O, per Rev Mr Wing of Gambier, $11 05; Sunday school Christmas offerings of do, $1 95—$13; St Peter's ch, Delaware, Ohio, $2 50; Sunday school Christmas offerings of do, one half, $2—$4 50. Through W H Hubbard, Esq, R A, Richmond, Va, from G H C Allen, Morgantown, $5; Dr Bolton, $1 25; Mrs E Hutton, Russell parish, Bedford co, $18 12; Littleton parish, Cumberland co, for education of W H Kinkle, Africa, $20; Leeds parish, Fauquier co, Christmas collection, per Rev George Lemmon, $16 75; Miss M Marshall, $0 50; several little children, $0 25; a young lady, $2—$63 87. From a member of Zion ch, Newport, R I, Epiphany offering, $5; from Rev J Sanford, Granville, O, for Africa, $5; Rev M T C Wing, for China, $5—$10. Total, $318 77.

J. SMYTH ROGERS, Treasurer.

New York, January 25, 1843.

IMPORTANT EPISCOPAL WORKS,

Recently published by

D. APPLETON & CO.,

200 Broadway, New York.

THE History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

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DAVID H. SHORT.

St. James' Parsonage, North Salem, Westchester co, N. Y., Jan. 20, 1843.

Jan. 21—4t

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Jan 21—tf

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This work will form a suitable present for the Christmas and New Year holidays, and it is designed to have the first number ready for this purpose, the preparations for it having been nearly completed; yet as it may not be ready for delivery at the exact time, a certificate of subscription has been prepared, which will assure to those who possess it the regular receipt of the work as the numbers come out.

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From the Bishop of New York.

It gives me great pleasure to hear of your design to publish an American edition of the Rev. John Henry Newman's Parochial Sermons. From a partial acquaintance with them by my own perusal, and a knowledge of the opinion entertained of them by brethren in whose correct views and sound judgment I have the fullest confidence, I have no hesitation in regarding these sermons as eminently calculated to promote the knowledge and practice of genuine evangelical religion.

I have long, gentlemen, cherished a grateful sense of the obligation under which all true friends of that religion lie to you for the great good which your press has done to its cause. I cordially commend the present enterprise as worthy of all patronage, and would be glad to have these volumes of sermons in the possession of every family in my diocese. For simplicity and godly sincerity, for humble and child-like reliance on the word of God, and for close, pointed, and uncompromising presentation of the truths and duties of the Gospel, I know not their superiors; nor their equals, except it be in the well known and generally approved "Plain Sermons, by Contributors to the Tracts for the Times."

To all then who love the Gospel, and desire true instruction therein, I unhesitatingly commend Newman's Parochial Sermons.

Wishing you success in the truly good work to which your press is so largely contributing, I have the honor to be, gentlemen, with great respect,

Yours very truly,

BENJ T. ONDERDONK.

New York, Dec. 7, 1842.

From the Bishop of New Jersey.

I highly approve your proposal to reprint Mr. Newman's admirable Parochial Sermons, and desire for them the most extended circulation. Much as I have been gratified by your republication of many excellent books, the heirlooms which the Church of England has derived from ancient piety and learning, or the production of the vigorous minds and fervent hearts that now adorn while they defend her altars, I have looked and longed for an edition of these sermons, as your noblest contribution to the sacred literature of the times. Mr. Newman's Sermons are of an order by themselves. There is a naturalness, a pressure towards the point proposed, an ever salient freshness, about them, which will attract a class of readers, to whom sermons are not ordinarily attractive. Again, they are of a wonderful comprehension. While they are not above the level of the plainest readers, they will interest and satisfy the highest and most accomplished minds. With the most intellectual persons, they will win their way, I am sure, as no modern productions of this sort have done. But all these are but incidentals to their sterling and imperishable worth, as expositions of the truth of Holy Scripture, and exhortations to the duties of the Christian life, urged to the heart with an earnestness and unction scarcely paralleled; above all, carrying with them a force beyond all argument, beyond all eloquence, in the living power of holiness with which they are instinct, to rouse the careless, to steady the wavering, to sober the worldly, to animate and elevate the humble seeker of the kingdom of God and its righteousness, and to imbue the age with, what it needs the most, humility and heavenly mindedness. I shall welcome your proposed volumes as powerful auxiliaries to my exertions to set forth the Gospel in the Church: and devoutly pray that God may bless them to the edification of many souls, and to the advancement of the pure and peaceful kingdom of His blessed Son.

Bidding you "God speed" in your career of useful and most honorable enterprise, I am faithfully your friend,

G. W. DOANE.

Riverside, St Andrew's Day, 1842.

From the Bishop of North Carolina.

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D.*, Oxford, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,

L. S. IVES.

From the Bishop of Maryland.

Dec. 17, 1842.

I am glad that you design to publish Mr. Newman's Sermons. The portions of their contents about which there is a difference of opinion, are not to be set in the scale against the general tendency of the volumes.—Deeply spiritual, and searching the reader's heart with no ordinary insight into its recesses, they cannot fail to quicken faith, alarm lukewarmness, expose hypocrisy, detect unbelief, and powerfully stimulate the sinner to repentance and the believer to renewal and increase of holiness. Nowhere have I seen Christ crucified, yea, rather risen again, set forth with more plainness. By no practical writings have I been more strongly moved to loathing of sin, and utter renunciation of self-dependence. Man's helplessness and the all-sufficiency of Christ, are nowhere to be found set forth with greater earnestness of enforcement and variety of illustration.

Very respectfully, your obedient servant,

W. R. WHITTINGHAM.

From Rev. Dr. Seabury, (editorial notice in Churchman.)

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes, at $2 50 a volume; making a difference of 13 dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers.—We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

☞ The publishers will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work.

D. APPLETON & CO.,
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The publishers of the following papers will confer a favor by copying the above advertisement, sending the paper by mail; and shall receive therefor a copy of the work as soon as published: Gospel Messenger, Utica; Gospel Messenger, Charleston; Western Episcopal Observer, Cincinnati; Episcopal Recorder, Philadelphia; Banner of the Cross, do.; Christian Witness, Boston Church Chronicle, New Haven; Southern Churchman Alexandria. Jan. 14—3t

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The following is from the Bishop of New York:

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"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York

New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

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He begs leave to refer on this subject to the Righ Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs. New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of thi invaluable Family Commentary may be had on application to the publishers, or to

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111 Nassau street, Office of the Churchman.

August 20—tf

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POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"THY WILL BE DONE."

Wherefore let them that suffer according to the WILL of GOD, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator. 1 Pet. iv. 19.

XX.

Great Power, in whose Omnipotence
All things created stand—
All beings live!
Thought droops her failing wings,
And flagging sense
Falls short in its imaginings;
Ere it arrive,
To trace the outmost springs
Of thine inscrutable decrees!
* * * * * *
Ear never heard
The mystic word
Of Thy far spread command:
Nor sees
The eye
The pilot Hand,
That waves the wide extending Wand
On high;
To guide the course of things.

XXI.

Whose Thought is *Will!*
Whose WILL is deed!
Since the young Light
Beheld thy WILL at first:
And leaping from her orient fountains,
Earth's dungeon burst—
And every hill
From darkness freed,
Laughed at its shadow in the west,
And overhanging mountains
Beheld the image of their rugged crest
Upon the bright
Blue ocean's breast!

XXII.

Without repentance, uncontrolled,
Immutable, almighty WILL!
Unheard, untold
All mystery!
We gaze, and gaze, and think we see—
And still, and still
The brightness blinds our straining eye,
Till earth absorbs again our weary view:
And all we know,
Is all we find
Like bubbles on the overflow
Of Wisdom's waters deep and dark—
Or like some wandering, waning spark,
The wonder-working of that Mind
From Heaven threw!

XXIII.

Terrestrial star!
Whither—O, whither tends thy flight,
Revolving through all space?
While from afar
That constant light
Awakes to each alternate face,
The centre of its wide career!
* * * * * *
And here the mighty wheel,
For ever turning—turns
Wheels within wheels, whose sphere
Diminishes, until
Each atom learns
Within its small circumference,
To feel
The pulse of Nature beating—*and each sense*
Descries His Will!

XXIV.

O first and loftiest link in Nature's chain!
What *will* hast thou,
To contravene the WILL that made thee so?
* * * * * *
How glorious once the world's machine:
And now, behold, its works are rent!
And *he*
The *cause*. * * Oh then for guilty man,
Did Heaven allow
Creation's wo;
Whose arm had forged its instrument,
When with a *will* he first was seen
To touch the Upas of his destiny!

XXV.

Merging the Curse
In His unbounded spotlessness:
Sin's hydra-headed Tyranny,
Before Heaven's Hercules
All conquered fell!
* * * * *
Arrayed in one perfection less—
One less divine had idly died—
Had feebly braved the rampant force,
Or stemmed the burning tide
Of desperate Hell.

XXVI.

But He—the Son—
The uncreated Word
Of Deity!
The Holy One,
The LORD
Himself, the SACRIFICE;
Succumbed and suffered in our lieu—
Resigning His,
To Heaven's WILL. And when His last
Triumphant agony was past,
His prayer was this:
"*Thy* WILL *be done!*"
* * * * *
And SUFFERED TO SUBDUE!

The *break* in the sixteenth stanza of the "Poetry of the Lord's Prayer," as published in the Churchman of the 14th inst., was occasioned by an oversight of the author in the omittal of two lines preceding the seventh in the transcript of the MS.

THE CHURCH OUR MOTHER.

The Church Catholic is our mother. A child comes for instruction to its mother; she gives it. She does not assume infallibility, nor is she infallible; yet it would argue a very unpleasant temper in the child to doubt her word, to require proof of it before acting on it, to go needlessly to other sources of information. Sometimes, perhaps, she mistakes in lesser matters, and is set right by her child; yet this neither diminishes her prerogative of teaching, nor his privilege of receiving dutifully. Now this is what the Church does towards her children according to the primitive design. She puts before them first of all, as the elements of her teaching, nothing but the original creed; her teaching will follow in due time, but as a privilege to children necessarily ignorant, not as a condition of communion,—as a privilege which will be welcomed by them, and accepted joyfully; or they would be wanting in that temper of faith which the very coming to baptism presupposes.—*Newman.*

THE PRIESTHOOD.

A Sermon preached in St. John's Church, Hartford, on the Autumnal Ordination Sunday, MDCCCXLII.; when the Bishop of Connecticut admitted to the Holy Order of Priests, the Minister of the Parish.

BY JOHN WILLIAMS, M. A., RECTOR OF ST. GEORGE'S CHURCH, SCHENECTADY.

Their anointing shall surely be an everlasting Priesthood, throughout their generations. Exodus xl. 15.

Unity and Perpetuity, are the distinguishing characteristics of the plans and operations of ALMIGHTY GOD. And nowhere are they more clearly to be discerned, than in the various Revelations of Himself, which He hath been pleased to make to us, his erring creatures. That there is "one Faith," *a* is the assertion of an inspired Apostle; and in the widest sense it is true. Since the Fall of man, there has been but one Faith; that of a coming or an arrived Saviour; and to the end of time, no other Faith shall there ever be. *b* Depositary and Guardian of this Faith, Minister of its blessings to mankind, Interpretor of its doctrines and Guide in its practice, there has also ever been since the Fall, one Holy, and (until the Jewish peculiarity) Catholic Church: and one Holy and Catholic Church shall there be, till the great consummation of all things. One priesthood, in this Church, there was before the LORD's first Advent: one priesthood there shall be till his second. In all this time the true Faith one. In all this time the Church too, one, and the Priesthood, one. Differently developed; differently arranged; their powers more circumscribed or more extended: yet still the same Church, the same Priesthood; working for the same end, having the same Head, and ever bearing the mysterious impress of His character and office.

To witness the perpetuation of the "everlasting Priesthood" of the text, in the way that GOD has provided in his last and perfect dispensation; by the imposition, that is, of Apostolic Hands; to behold another added to that long line, whose Head in an unchangeable High Priest in Heaven, even JESUS CHRIST our LORD, we Brethren are assembled in these courts of GOD's holy house. And it has been made my duty to declare to you, what the office of a Priest is, and how necessary in the Church of CHRIST. *c*

Let me do this, by turning your attention to the Office from its origin: tracing its history and different developments, along the path of GOD's Dispensations, and endeavoring to show you how true is the assertion, that ever since the fall, Almighty GOD hath had a Church on earth, and in that Church a Priesthood. In doing this, even as briefly as at present it must be done, it will, I believe, appear *what and how needful* the Priest's Office is. Some observations must, however, be premised.

JESUS CHRIST, He who is the centre, around which turns the mighty system of man's redemption; He who is the end of all GOD's revelations concerning man's Salvation, is, in the threefold office which toward us, he bears, a Priest, a Prophet, and a King: *d* and on this mystical Body and Spouse his Church, hath he impressed mysteriously this threefold character, and endued her with this threefold Office, Regal, Sacerdotal and Prophetical. You see her Regal character in her meet authority of Governance and Discipline. You trace her Sacerdotal power in her holy Sacraments. You see her Prophetical office in her Teaching and Instruction. This threefold trust she exercises now as she always has done, in her Priesthood. Hence the threefold division of the Priestly Office, which the Church of England, in common with the Universal Church, solemnly acknowledges as comprising all its essential powers: *e* that Division, written in these terms, The administration of the Sacraments; the Preaching of the word; the authority of Ecclesiastical Governance. These three taken together, constituting the whole Priestly Office: and this in the Church, derived upon a human Priesthood, from the source of both, JESUS, the Prophet, Priest and King.

Such is the Church's theory of the Priesthood. She rests it all on CHRIST, the one unchangeable High Priest. *f* From Him, all Priestly power has ever come by his appointed channels. To Him it shall all be rendered back, ere He resigns his Mediatorial Kingdom, and the threefold office, which as Mediator He stills bears; ere the great day arrives when "the Son also Himself" is "subject" to the Father, and God is "all in all." *g*

But further: Take here the fact, that the appointed expiation for the sins of the human race: the means by which they were to be restored to those blessings which in the fall they forfeited, was the sacrifice of the Son of GOD, the Word Incarnate. JESUS CHRIST, then, unites in His own person, the twofold character of Priest and Sacrifice. He is the Offering; He too is the Offerer; and his Sacrifice is perpetual. No sooner had man fallen, than in Heaven the one great Sacrifice began to be presented to the Father. Then, in GOD's good time, it was offered in man's sight on the bloody cross. And still, by its perpetual Offering in the Heaven of Heavens, the Church is filled with its divine propitiation. Ever a Sacrifice,—ever a Priest,—such through all his Mediatorial Reign, has been and will be our blessed LORD.

But to keep it ever in man's sight, and to convey the blessings imparted by it, the Sacrifice has ever been "typically represented by Sacrifices and effectual Sacraments," offered in the Church on earth, by an earthly Priesthood. Which Sacrifices and Sacraments, whether prefigurative or commemorative, refer back for their efficacy to the real Sacrifice of the Son of GOD; just as the Priesthood which offers them, refers back for its authority to his unchangeable Priesthood. These points have also been solemnly affirmed by the Church of England in convocation. She has further added, (and her decree is of course ours, and expresses our doctrine, *h*) that alike in the Patriarchal, the Levitical and the Christian Dispensations, are found these Sacrifices and Sacraments, offered by a Priesthood, through whom the Church, in addition to this her peculiar and Sacerdotal power, exercises also the Offices of Teaching and Governance. *i*

And now, to verify all this, let us trace briefly, yet I trust intelligibly, these Sacrifices and this Priesthood, along these three Dispensations, ever looking up from the type to the reality; from the shadow to the substance; from man's figurative to CHRIST's real sacrifice; from man's derived to CHRIST's intrinsic Priesthood.

Man fell: Then began to operate the gracious plan of his redemption. The true intrinsic Sacrifice began to be offered up in heaven by the one unchangeable High Priest; while on earth bloody Sacrifice was ordained as a standing and efficacious memorial of the death introduced by sin, and the death that was to be undergone by the Redeemer. *j* To offer this Sacrifice, the Priesthood was derived upon appointed persons. And even as CHRIST was the First and Only Begotten of the Father, and the Head of GOD's one Family, so were his Priests on earth, the first born sons, and the heads of families among the faithful. The circumstances of being the eldest born, or becoming the head of a new family, stood then in place of what Ordination now is; and made men Priests of the one true GOD. So was constituted the Patriarchal Church, and so was arranged the Patriarchal Dispensation; the first development on earth of the true and only faith. Run down the history of this Dispensation in the Book of Genesis, and see how all along its path, you find the First born and the Heads of families possessing and exercising the Priestly office in this and only this of all the Dispensations, conjoined with the Civic Rule. *k* Run back along the line of Priests, and see how by them the Church exercised her sacerdotal power in the offering of bloody Sacrifice, the great Sacrament of the Patriarchal Church. Descend again, and trace how the typical Regal Power is exercised in Ecclesiastical Governance, here commingled with, and—except in the power of blessing—not definitely separable from the Civil Rule. *l* Return again, to Adam, the first earthly Priest, and see how all the way you find the Prophetical office discharged through the same Priesthood; Noah himself being expressly called by St. Peter, "the eighth preacher of righteousness; *m* and it being agreed on all hands, that the Patriarch-Priests taught their children those truths which they received mediately from their Fathers, or immediately from GOD, and so preached the Seed that was to come. So, then, was the Priesthood developed, and the threefold office of the LORD's mystical Body exercised in this dispensation.

But alas! The Church of the Patriarchs twice fell away, and had it been possible, the folly of man would have utterly prostrated the plan of GOD. That plan, we are warranted in saying, was to preserve the worship of His own great name, and the doctrine and blessing of a coming Redeemer, among mankind. But the instrument by which it was to be done was committed to man's keeping; and he was faithless to his trust. The wicked posterity of Cain revolted from the Church, and then reacted on her, till the children of Seth corrupted their ways also. *n* So that, as we are informed by Holy Scriptures, in the days of one of the sons of that Patriarch, the pious faithful were compelled as a badge of distinction from their idolatrous neighbors, to call themselves by the name of the LORD. *o* Still the corruption of Religion went on, until it brought upon men the never to be repeated punishment of the Deluge; that fearful Baptism, from whose waters none arose to life, because all were dead in sin. After this, one might have expected from man a different course. It might have been supposed, that the recollection of so terrible a judgment would prevent, for at least a long period, the corruption of the newly planted Faith. But it was not so. Scarcely more than a century *p* had elapsed from the time when Noah came out of the Ark, and on the re-created earth offered up to GOD the Sacrifice of His appointment, when in the plain of Shinar, rose up the tower of Babel: monument alike of man's wickedness and weakness. Again He interfered: and by confounding the languages of mankind, rendered any combination in one apostacy impossible. Again with what effect? All these warnings were forgotten: all these Revelations lost: all the Faith corrupted. Yet the Faith must be preserved: the belief in the promised Seed must be kept. Else when he shall come to perfect all former Dispensations in the last, where shall they be found who are awaiting Him in hope? Where they, who shall know enough of GOD and His dealings, of man and his needs, to receive the doctrine he shall bring? And how, in the mean season, shall the benefits of His redemption be dispensed on earth? The first dispensation has been committed to all mankind, and all mankind have failed in their trust. So now, GOD calls out one family: and allowing it first, time to grow up into a nation, declares that to it, till His seed shall come, shall His oracles be committed. So ends the Patriarchal Dispensation. So begins the Mosaic or Levitical. In this view, how evidently what the Apostle terms it, "the Schoolmaster to bring" men "to CHRIST!" *q*

But in arranging and establishing this economy, while the one Faith continued as ever immutable; and Sacrifice ever the same in its design: and the Church working by her Priesthood in a threefold power, ever too, the same, because she shares the immutability of her unchangeable Head: still important changes took place in the development of the Faith, and the arrangement and regulation of the Priesthood and its powers.

Civil Rule and the Priesthood had mostly been long parted by man; and in the Jewish economy we find no traces of their re-union. Different claims also were set forth from those which had entitled men to call themselves the Priests of GOD. The Priesthood was removed from the First born and Heads of families, where it had hitherto rested, and in accordance with the limited plan of the new economy, given up to one tribe, and made therein hereditary. *r* It was also differently arranged, probably to lead men on to the arrangement of the Christian Priesthood that was to follow. It was no longer simple but threefold, even like the office of the Church. High Priest, Priest and Levite: so read the record of its new arrangement; and to each gradation was committed a different duty, and a different authority. Still, in its threefold powers derived upon it from its Head, and Source, and Founder, the Priesthood was just as immutable as the Faith or the Church. It was still, in this view, just what it had been in the Patriarchal Church; just what it was to be in the Church of CHRIST that was to follow. This is the point on which it is needful now to pause.

(*To be continued.*)

a Eph. iv. 5.

b So the infidel Tindal's assertion that "Christianity is as old as the creation," is true as far back as the Fall. The VIIth Article bears directly on this point. The Fathers are express. See also among other works, Faber's "Connected View;" Magee on "Atonement and Sacrifice;" some observations of Townsend in his Introduction to the Arrangement of the New Testament; Bp. Davenant on Colossians, ii. 17; and Bp. Skinner's "Primitive Truth and Order Vindicated," c. ii.

c Rubric in the Ordinal.

d Passages of Holy Scripture proving this, are so numerous, that reference becomes on that very account, difficult. But see Pearson on the Creed, Art. II; where all the important ones are given, and the subject fully opened.

e She did it by the unanimous vote of the Convocation of 1603. And this is proved from the "Convocation Book" of Bishop Overall, (in that Convocation the Prolocutor of the lower House,) p. 154. This book is so frequently referred to, that a few words concerning it may not be amiss; particularly as it is one of the neglected Books of the Church of England.

The work consists of three Books of Chapters and Canons, "concerning the government of God's Catholic Church, and the Kingdoms of the world." It was read three times before the lower House, and passed unanimously April 15th, 1606. It also passed the upper House. King James refused it his sanction on account of some political expressions in it that he disliked; and so it remained unpublished till Archbishop Sancroft printed it in 1689. Its authority is certainly very great. For it is not the voice of one Divine, but of the Church in Council.

The curious can consult the Life of Kettlewell prefixed to his works; Burnet's History of His Own Times; Wilkin's Concilia, Vol. IV. p. 405; Welwood's Memoirs, p. 38, and the Preface to the Convocation Book itself.

f Heb. vii. 24.

g 1 Cor. xv. 28.

h Because, we say in the preface to the Book of Common Prayer, that we do not depart from the Church of England, "in any essential point of Doctrine, Discipline or Worship." See also here, the excellent first chapter of Skinner's "Primitive Truth and Order Vindicated."

i Convocation Book, p. 154, and *passim*.

j The divine origin of sacrifice is here of course assumed. But it is a point that has been so frequently proved, that one may well claim a right to do so.

k Cain, the Eldest-born, Abel the Head of a Family; Noah, Abraham, Isaac and Jacob. The Priesthood, it should however be observed, was not imparted to the Civil Ruler as such. Both these offices centered in one person, *i. e.* the First Born. Neither of them conferred the other.

l Convocation Book. p. 9; also Book i. Chapter and Canon iv.

m II Peter ii. 5. *Vide* the original Greek.

n This was the beginning of schisms: a dark commencement of a frightful history. The Convocation Book calls Cain's posterity "the Church Malignant."

o Gen. iv. 26. See also, Horseley's "Dissertation on the Prophecies of the Messiah." So now that the name of the Saviour is revealed, his disciples call themselves thereby.

p Following, that is, the common Chronology. Dr. Hales makes it more than five.

q Gal. iii. 24. See Dean Grav[illegible] "Lectures on the Pentateuch; Part II., Sec. 1.

r Numbers iii. 5—13, 40—51. viii. 16—19.

For the following valuable and interesting remarks we are indebted to the Gospel Messenger of Utica.

RETROSPECT ON THE STATE OF RELIGION.

There need be little said to convince any one that the, so called, *religious world* around us has been and continues in a state of deep and wide-spread agitation. Through the whole range of sects, from the *auto de fe* of Bibles by Roman Catholicism, through all other isms to Mormonism, Millerism, and the like, there is an abundance of fuel for the fires of fanaticism in all its phases and varieties. While the year has presented nothing materially new in the machinery of excitement, the material has found many new hands to work it. In one respect however the period through which we have passed has exhibited an increase of the zeal and acrimony with which numerous sects have combined to express their hostility to the Church of our regard. Much as we have known in earlier and other years of the opposition, the dislike, the prejudice and unfairness of representation that our communion has experienced, we have never seen so much the combined working of animosity as of late. There can be no need of evil surmisings to magnify this unkindness towards us, when the journals of some of the secretaries unhesitatingly call upon one another to make common cause against us. *Lament* we may and do, that such feelings should be fostered in Christian bosoms, *fear* we certainly shall not, that any and all combinations for our disadvantage can ever place the apostolic Church in a false position, or make that erroneous which has Scripture and the fathers of the three first centuries to sustain and defend it. *While we faithfully adhere to the Church of God*, the whole force of the *American Protestant Association*, enlisting all the prejudices it can collect and put in motion, will never be able to convict the Church of any leaning to Popery, nor will the Church of Rome herself be soon convinced that there is any probability of inducing the Protestant Church of England or her daughter in America to come under her wing or own her sway. Hear her own learned Roman Dr. Baggs in his *Dissertazione* upon the Oxford Tract writers. "It is clear," says he, "that it is not union with the Church of Rome, but perseverance in separation, which is the object of tract 90." And again, after quoting Dr. Pusey, he says, "such principles certainly *give no hope* for the union of such authors with the Catholic Church." And yet again, says the Romish Doctor, "It is lamentable to see how much *hatred against the* faith *of Rome* is nourished by each of the professors of whom we have spoken." He then quotes Mr. Newman and Dr. Pusey as affording proof of his correctness in judgment. Now will our neighbors, calling themselves Protestants, attempt to convince themselves that High Churchmen are Papists, while the ablest of our papal writers thus deny their premises? Let Churchmen cling with increasing ardor to the ark, and "being steadfast in faith, joyful through hope, and rooted in charity," they may expect to "pass the wave of this troublesome world" and "finally come to the land of everlasting life." In this day of harsh rebuke and unsparing denunciation we are called on for a continual exercise of patience and forbearance for the pursuit of things that make for peace, but not for compromise in anything involving principle, or conviction of truth and duty. One consideration that should encourage us to endure calmly the violence of those who seek to cast odium upon us is this. Those of our opponents who indulge themselves in bitter invectives and virulent threats of demolition when they come out in their strong phalanx of all the Evangelical denominations, do but betray the weakness of their attempt. No good cause is ever helped by violence of language; nor will calling hard names prevail against simple truth and plain argument. If those who revile the doctrine of Apostolic Episcopacy expect to overthrow it by the fulminations of combined sectarianism, they will find that all their thunders will not dismay the true Churchman. All this has been tried again and again. Let us stand still, till the wind and the earthquake and the fire of human wrath have passed by, and the still small voice of truth shall come to guide us on our way. Our duty is plain—faithfully adhere to the Scripture and Primitive rule and order, diligently seeking through Prayer, the Sacraments, the word and ministry, for a lively faith and the renewal of our hearts by the Holy Ghost, and we are to fear no evil. It may be hard to control our tempers in the midst of taunts and provocations, but he who in the midst of such, could write upon the ground as though he heard them not, will give his grace to those who seek it, that they may follow his example, and thus we may hope to be borne on in peace and comfort to the end of our course.

CONTENT AND DISCONTENT.

A Parable from the German.

A father returned from the sea-coast to his own home, and brought with him for his son some beautiful shells which he had picked up on the shore.

The delight of the boy was great. He took them and sorted them, and counted them over.

He called all his playfellows to show them his treasure; and they could talk of nothing but of the beautiful shells.

He daily found in them new beauties, and gave each of them a name.

But in a few months the boy's father said to himself, "I will now give him a still higher pleasure. I will take him to the coast of the sea itself. There he will see thousands of beautiful shells, and may choose for himself."

When they came to the beach, the boy was amazed at the multitude of shells that lay around, and he went to and fro and picked them up.

But one seemed still more beautiful than another, and he kept always changing those he had gathered for fresh shells.

In this manner he went about changing, vexed, and out of humor with himself.

At length, tired of stooping, and comparing, and selecting, he threw away all he had picked up, and returning home weary of shells, he gave away all those which before had afforded him so much pleasure.

Then his father was sorry, and said, "I have acted unwisely: the boy was happy in his small pleasure, and I have robbed him of his simplicity, and both of us of a gratification."

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December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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